

L. 4. 31

OF
THE MARKS
OF THE CHILDREN
OF GOD, AND OF
THEIR COMFORTS
in afflictions.

To the faithfull of the Low Countrie.
by JOHN TAFFIN.

Ouerseene againe, and augmented by the
Author, and translated out of French
by ANNE PROVVSE.

Rom. 8. 16.

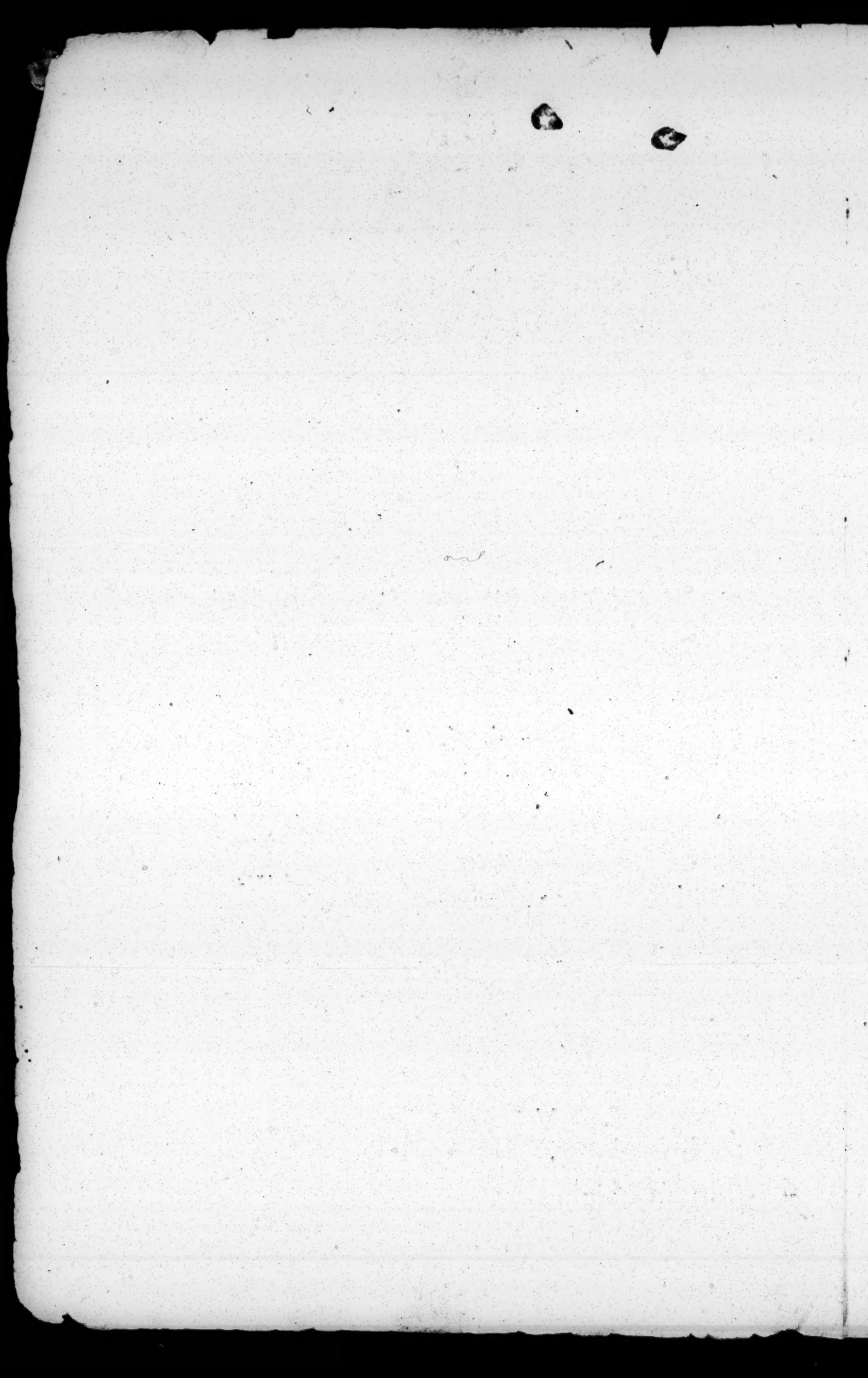
The spirite beareth witnesse to our spirite, that we
are the sonnes of God. If we be sonnes, then
are we also heires, the heires of God, and ioynt
heires with Christ: so that we suffer together,
that we also may be glorified together.

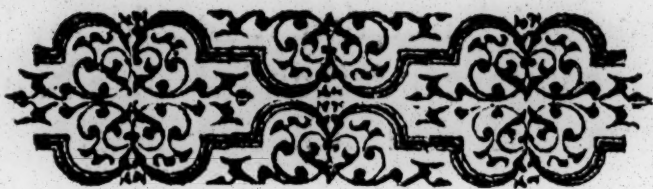


Benchmohem
1606

LONDON,

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TO THE RIGHT HO-
NORABLE AND VERTV-
ous Ladie, the Countesse
of Warwicke.



Or as much as it
hath pleased al-
mighty God of
his infinite good-
nes, to giue vnto
the glorious Gos-
pel of his eternall
son, so long, and
prosperous suc-

cesse in this our countrie: it is now time
(right Honorable and my very good La-
die) for euery one that is a true professor of
the same, all carnall perswasions of hu-
maine reason deluding the soule being set
aside, to prepare our selues to the day of
triall. For although it pleaseth God some-
times, for the gathering of his Church, to
giue vnto it as it were *Halcion* dayes: yet

The Epistle

common it is not, that it should any long time continue in rest and pleasure. Nay, by the word of God we knowe, and by experience sometimes of our selues (her Maiesties royall person not excepted) and now of our neighbours round about vs we see, that the Church of God in this world, as it ever hath been, so must it ever be vnder the crosse. And therefore if we will be counted of the Church indeed, and glory in that excellent name of a Christian, let vs know assuredly, that vnto vs, euen vnto vs (that haue so long liued in rest and pleasure, if we be the children of God) in some sorte and measure a triall must come. For, if God chastise euery sonne whom he receiueth, and euery member of Christs body must be fashioned like vnto the head, if the afflictions of this world are manifest tokens to the children of God, of his fauour & loue towards them, and sure pledges of their adoption: how can we looke, or how can we desire to be exempted from this common condition of God his owne children and household? To this end therefore (right Honorable Ladie) I haue translated this little booke, first to admonish some, (who
for

Dedicatorie.

for lacke of experience, neuer feeling other dayes than these full of peace and quietnes) that they learne to apply vnto themselves whatsoeuer they heare or read of the triall of God his children, least fallsie imagining it to appertaine either to the times that are past, or to other Nations, it fall sodainly vpon them as a theefe in the night, and they be destitute of all hope and comfort. Secondly, to awake others abounding both in knowledge & other graces, whom notwithstanding, Sathan (by the decciueable lustes and vaine pleasures of this wicked world) hath so rockt a sleepe, that they seeme almost, as they that are diseased with the Lethargy, to haue forgotten both themselves, their holy calling and profession. Last of all to comfort another sort, whom it hath pleased God so to presse down with sorrowes; and to exercise with the continuall afflictions and calamities of this mortall life, as no times seeming fauourable vnto them, they can scarce receiue the wordes of any comfort. And because your honour hath been of long time, not onely a professor, but also a leuer of the truth, whom the Lord (exalting to an higher place of dig-

The Epistle

nity than many other) hath set vp, as it were a light vpon an high candlesticke, to giue light vnto many, I haue especially dedicated vnto your honour this my poore trauaile, humblic beseeching the Lorde to make it no lesse comfortable to your honour, and those that shal read it, than it hath been vnto me who haue translated it. Euerie one in his calling is bound to doe somewhat to the furtherance of the holy building; but because great things by reason of my sex, I may not doe, and that which I may, I ought to doe, I haue according to my duetic, brought my poore basket of stones, to the strengthening of the walles of Ierusalem, whereof (by grace) we are all both Citizens and members. And now to returne to those whom experience hath not yet taught, and whom prosperitie will not suffer to awake: I earnestly beseeche them both in the Lord, no longer to deceiue themselves with vaine imaginations, neither to suffer their hearts so to be tied to earthly vanities, that they should despise, or neglect those things that can truely make them happie indeed. When it shall please God to open their eyes to discern betweene

Dedicatorie.

twene heauenly and earthly , betweene things transitorie, and things cuerlasting, I know they wil of themselues be ashamed of this their negligence. For what are all the pleasant things of this world, which most bewitch the mindes of men, if they be compared with heauenly and eternall things? If stately and sumptuous buildings doe delight; what buildings is so stately and glorious as new Ierusalem? If riches; what so rich as that, whose pauement is of pure gold, whose foundations and walles of precious stones, and gates of Orient pearles? If friendes, kinsfolke and neighbours; what Citie so replenished as this, where God himselfe in his Maiestie, Iesus Christ the head of the Church in his glory, and all the holy Angels, Patriarches, Prophets, Apostles and Martyrs doe dwell together in happines for euer? If honour; what honour comparable to this, to bee the seruant and childe of so mightie a King, and heire of so glorious a kingdome; where neither time doth consume, nor enuie deprive of honour, nor power of aduersarie spoyle of glorie, that is endlesse and incomprehensible? If then there bee
no

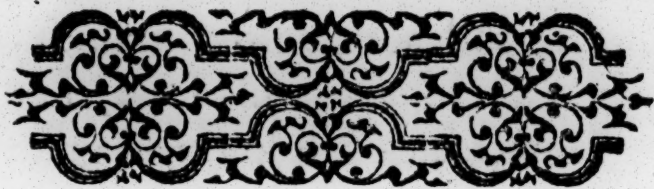
The Epistle

no comparifon betweene things heauenly and things that are earthly, and no man can attaine to the things that are heauenly, but by the fame way that Chrift himfelfe attained vnto them; which was by the crosse: why (cafting off all impediments that preffeth downe) doe wee not runne on our courfe with cheerefulnes and hope, hauing Chrift fo mightie a King, for our Captaine and guide, who (as the Apoftle faith) for the glorie that was fet before him, indured the crosse, and defpifing the shame, sitteth now at the right hand of the throne of God? How flow and dull of heart are we, if as *Eſau* (who for a meſſe of pottage ſolde his birth-right) we are contented for a ſmall and ſhort pleaſure in this wicked world, to leeſe that incomparable and euerlaſting glorie, which Chrift the ſonne of God, with ſo great a price hath purchaſed for vs. The Lorde giue vs wiſedome to vnderſtand, and grace to heare his voyce while it is ſayd to day, that when dayes and nights, and times ſhall ceaſe, we may (without time) enter into his ioye and reſt, which neuer ſhall haue ende. The Lorde euer preſerue your Honour;

Dedicatorie.

Honour; and adde vnto a multitude of
happie yeares spent in his feare, a conti-
nuall increase of all spirituall graces
to his glory, and your end-
lesse comfort.

Your Honours in the
Lord, most humble
A. P.



TO THE FAITHFUL
OF THE LOW
Countrie.



*I*s not without reason (right deare and worshipfull brethren) that the Church of Christ is called militant upon earth: and compared as well to a woman in trauell of child from the beginning of the world, as to a ship upon the Sea, tossed with tempests, and to a field tilled, upon which the plow is drawne to cut it. The present estate of the Church exercised by so many disputations, assaulted so mightily by continuall warres (the mother and nurse of all calamities) and afflicted by reuolts, by Libertines, by people prophane, and by so many heretiks, is to vs a liuely mirror, a manifest scale, and an example good to bee marked. Now, as the infirmitie of the flesh
which

To the faithfull

which dyeth not in the very children of God,
but at their death, taketh from thence, and
from other matter, occasion of temptations
most dangerous, and many assaults: so the
bounden duetie and affection which I beare
towards you, driueth me to testifie unto you
the feruent desire which I feele continually
in my heart of your comfort, constancie, and
perseuerance in the way of saluation. For
this cause it is, that in my voyage from Ger-
many I made this little treatise Of the
markes of the children of God, and of their
consolations in their afflictions: the which
(being God be thanked returned) I was wil-
ling with the aduise of my brethren and fel-
lowes in the holy Ministerie, to put to light
and dedicate unto you, to the end that rea-
ding it you might knowe and feele more and
more the incomprehensible grace of God to-
wards you, by the testimonies of your adopti-
on, and the full assurance of the certaintie
of it: and that in the midst of your so long
and heauie afflictions, you might be perta-
kers of the unspeakable comforts which God
setteth forth to his children in his word:
whereby also you feeling your selues truly
happy, you may constantly perseuere in his
holy

of the Low Countrie.

*holy truth and obedience of his will, aspiring
with contentment and ioy of the holy Ghost,
to the inoying of that kingdome of glory, the
right and possession whereof is purchased for
you, and kept in your head Iesus Christ. Fi-
nally, I pray God with all my heart to shew
me this fauour, that this my little labour
may be acceptable vnto you, and that it will
please him to blesse it by the efficacie of his
holy spirit, to your comfort and saluation and
to the aduancement of the kingdome of our
Lord Iesus Christ: Harlam 15.*

September. 1586.

Your humble brother and
seruant in Christ:

*Iohn Taffin Minister of the holy
Gospell in the French Church
at Harlam.*



THE MATTERS THAT
are handled in this
Treatise.

- 1 **O**F the great and incomprehensible happiness of the life euerlasting, promised to the children of God.
- 2 How wee knowe that wee are the children of God.
- 3 How euery member of the Church ought to applie to himselfe the markes of it, to assure himselfe of his adoption and saluation.
- 4 How we ought and may assure our selues that wee are the children of God, although the markes of our adoption be in vs but small and weake.
- 5 That the Apostacie and reuolt of some who haue made profession of the true religion, ought not to cause vs to call in doubt, either the doctrine, or our adoption.
- 6 That afflictions ought not to make vs doubt of our adoption, but rather to confirme vs.
- 7 That the afflictions which come vnto vs, were foretold, and therefore they ought to confirme vs in the assurance of our adoption.
- 8 That the children of God haue at all times been afflicted, and yet beloued of God.
- 9 That

- 9 That the common afflictions of the children of Adam, are to the faithfull, because of the excellent fruites of them; testimonies of their adoption, and of the loue of God towards them.
- 10 Of the afflictions for Christs sake, and of the fruites of them.
- 11 Other fruites of the afflictions for the name of Christ.
- 12 An exhortation to perseuere constantly in the trueth of the Gospell, in the time of persecution: not to feare death: for man to keepe himselfe from Apostacie and dissimulation: to vse the holy Ministerie; to walke in the feare of God, and to pray vnto him.
- 13 Holy meditations and prayers.

OF

1

OF THE MARKES OF
THE CHILDREN OF GOD,
and of their consolations in their
afflictions.

To the faithfull of the Low
Countrie.

*Of the great and incomprehensible felicitie
of the euerlasting life promised to the
children of God.*

CAP. I.



Saint Paul hath verie aptly set
foorth vnto vs the incompre-
hensible excellencie of the fe-
licitie of the children of God,
saying: *That the eye hath not* 1. Cor. 2. 9.

F *scene, the eare hath not heard, neither hath
it entred into the heart of man, what things
God hath prepared for those that loue him.
According to this sentence, Saint Au-
gustine, tending to the same butte, saith of
the goodnes of grace: Let your hearts goe* Aug. Enarrat.
beyond all that you are able to comprehend, 2. Psal. 26.
and stay not your selues at the greatnesse Tom. 8.

B

and

2. Cor. 5. 1,

1. Cor. 13. 9.

1. Cor. 13. 12.

1. Cor. 2. 10.

Ephes. 1. 18.

Life euerla-
sting compre-
henderh the
felicite of
the children
of God.

and excellencie of it which you imagine: but say, yet this is not it; for if it were it, it could not enter into thy thought and heart. This happines then cannot be comprehended by vs according to the greatnesse and excellencie of it, so long as we dwell in these earthly mansions, where we know God but in part and darkly. Notwithstanding, seeing the same Apostle addeth, that the holie Ghost who searcheth the most deepe things of God, hath giuen vs some reuelation: Seeing also he prayed to God for the *Ephesians*; That he would open the eyes of their vnderstanding, that they might know, what is the hope of their vocation, and what are the riches of the glory of his inheritance among the Saints: we should be to vnthankfull to God, and enemies of our owne comfort, if we should make curtesie, or refuse to vnderstand that, which it pleaseth him to reueale vnto vs by his word. Now, in it this felicitie is oftentimes signified by the promise of life euerlasting, and not without reason. For in our felicitie, two points may and ought specially to be considered: first, the greatnesse and excellencie of the good thing: secondly, the long
con-

continuance and surenesse of it. Now, both the one and the other is noted by these wordes, *life euerlasting*: For by life is signified the greatnesse of the felicitie, and by euerlasting, the infinite lenght of it. As touching life, we may consider three degrees as well in the body, as specially in the soule. The first degree of life as touching the soule, is ment by this peace of conscience, and ioy of the holy Ghost, which we receiue and feele, beeing reconciled to God in Iesus Christ. And this peace and beginning of life, surmounteth all vnderstanding, as Saint *Paul* doth witnesse, and God his children doe feele. And indeed it is a thing raushing our soules with ioy vn-speakable, when God maketh the brightness of his face to shine vpon vs: As also *David* sheweth, when he asketh so oft of God this grace, for a full measure of all felicitie. As touching the body, the first degree of life lieth in this, that the afflictions of it be not onely mitigated, and made light by this life of the soule reconciled to God, and feeling ioy through the brightnesse of his countenance, but also are conuerted (being the fruits of the loue of God towards vs) into

Three degrees of life to the bodie and to the soule.

The first degree of life, Rom. 1.5.

Phil. 7.4.

Psal. 80.

Rom. 8.27.

Heb. 12.6.

The second
degree of
life.

Esay. 57. 1.

Apoc. 14. 13.

Luke. 16. 22.

Luke. 23. 43.

4

Of the markes

saluation and glorie. The second degree of life may be considered in the separation of the soule and the body, the which improperly (as touching the faithfull) is called death. For euen as touching our bodies, although they goe to rot in the earth, yet being then deliuered, and free from all sickness, from hunger, thirst, heate, cold, and from a thousand other torments, which of their nature are a kinde of death, they goe to rest in their beds, as *Esai* saith; and being deliuered from their labours and trauailes, they are blessed, as *Saint Iohn* saith. And this rest proceeding from the fauour of God, cannot properlie be called death, but is to them a kinde of life. But speciallie the soule then entreteth into the possession of the second degree of life. For being deliuered from the bodie, she is carried vp by the Angels into the bosome of *Abraham*, and into Paradise with Iesus Christ, exempted then from ignorance, from incredulitie, from mistrust, from couetousnesse, ambition, enuie, hatred, feare, terrour, lustes, and from all other passions, vices and corruptions which are deadly in them, which also bring foorth the frutes of death. And contrari-

trariwise, is then fully sanctified, victorious, and assured against Sathan, hell, sinne, and all other enemies : wayting after that, with great ioy, for the accomplishment of her glory in the resurrection of her body.

The third degree, shall be at the glorious comming of Iesus Christ, when our bodies being awaked out of their sleepe, they shall

The third degree of life.

rise againe all renued, bodies incorruptible, spirituall and immortall, yea fashioned like

1. Cor. 15. 42.

to the image of the glorious body of Iesus

Phil. 3. 21.

Christ : And so being ioyned together a-

1. Thess. 4. 17.

gaine to their soules, they shall be together caught vp into the cloudes before our Lord

Ephes. 4. 10.

Iesus Christ in the ayre, and exalted aboue

Iohn. 14. 2.

all the heauens, into the house of God our

Iohn 17. 24.

Father. Then also shall be the accomplish-

2. Thess. 4. 17.

ment of the life of our soules reunited to

their bodies, being together where Iesus

Christ is, and with him, as members of his

body, his brethren, and his spouse, vnited to

him, and by him, to God the fountaine of

life. And by this vnion enjoying a com-

munitie in all his goods, and of this incor-

1. Pet. 1. 4.

ruptible inheritance, which can neither

faile nor fade away, reserued for vs in hea-

uen. Then shall God wipe all teares from

Reue. 21. 4.

Reue.7.14.

Reue.19.7.

Math.22.30.

Math.13.43.

Bern. meditation 9.

Reue.21.18.

our eyes, and death shall be no more, neither shall there be any sorrow, cry or tra-uaile any more. All these old things shall be gone away: God shall make all things new. Then shall we be before the throne of God, and shall serue him night and day in his Temple, and shall be led by the Lambe to the liuing fountaines of waters. Then shall be the day of our marriage with the Lambe when being clothed with pure and bright rayments, we shal sit at his marriage banquet. Then shall wee be like vnto the Angels. If our bodies shall shine then as the Sunne, what shall the brightnesse of our soule be? Then our pilgrimage being finished, we shall be indeed the Citizens of this heauenly and holie Ierusalem, which shall be all of pure gold like vnto the cleare glasse: hauing the foundations of the wall garnished with precious stones: whereof also the twelue gates, are twelue pearles: which hath no neede of the Sunne, nor of the moone, to shine in it, because the brightnes of God shall be the light of it, and the Lambe himselfe shall be the candle of it. Ohow happy shall the Citizens be, that shall liue in such a Citie! See then what
good

good things are signified by life euerlasting, and the three degrees of it. But Saint *Paul* lifteth vs vp yet higher into the contemplation of this life which we shall enioy after the resurrection. Then saith Saint *Paul* ^{1. Cor. 15. 24.} Iesus Christ shall giue vp his kingdome vnto God his Father, as if he should say: Father, behold those whom thou hast given to me before the foundation of the world: they were lost, and thou diddest send me to saue them: I haue redeemed them with my blood, thou hast appointed me king ouer them: they are my kingdome which I haue gotten, and which I haue so guided and gouerned, that hauing sanctified and deliuered them from all their enemies, I haue brought, given, and presented them vnto thee, that hauing as touching my selfe, accomplished the worke and charge which thou haddest enioyned me, from this time forth, thou mayest be king, raiging immediately in them, and filling them with all happines and glorie. Then shall there be no creature either in heauen or in earth, that shall haue any domination or Lordship. There shall be neither King nor Prince, neither Master nor Lord. ^{1. Cor. 15. 28.}

ther father, mother, husband, nor wife. There shall be neither Prophet, Doctor, Minister nor Pastour. There shall be neither riches, nor estates. All the enemies also of Iesus Christ shall be destroyed for evermore, death being swallowed vp into victorie, and Satan with his angels, and all the reprobate being cast into the bottomlesse pit. Contrariwise, the elect being fully sanctified, shall be lifted vp both in bodie and soule aboue all the heauens. The worke of Christ shall be finished. And all being done
 The verie same offices which Christ hath receiued, and shall exercise for the accomplishment of our saluation, to be a King, Priest, and a Prophet, and to sit at the right hand of God, shall cease, but so, as the fruits and the incomprehensible benefites gotten by them vnto the Church, shall euer abide to his euerlasting glorie. But what shal that be then? God the Father, the Sonne, and the holy Ghost, one onely God shall be immediately al things, both in this man Christ, and in all vs the members of his body. The Godhead (I say) shall be in the man Iesus Christ, and in vs, king, Prince, father, riches, life and glorie. To be short, all things, and
 such

Roue. 21. 6.

such a heape of happines and felicitie, that
as sundry vessels caſt into the ſea are full of
water, ſo as they can neither want, nor haue
more: So this ſea of Diuinitie being all
things in vs all, we ſhall be filled and ſatis-
fied with life and glorie, ſo as we can nei-
ther want, nor receiue more. Then ſhall
we not only taſt how ſweete our God ſhal *Pſal 34.9.*
be, but we ſhall be filled and thoroughly ſa-
tisfied with his ſweetnes moſt wonderfull.

Then ſhall the ſonne himſelfe be ſubiect to *Cipri. de aſcen.*
the father, to wit, as touching his humanity: *Chriſti.*

but that ſhall be for the increaſe of his glo- *1. Cor. 15. 18.*
rie, and our felicitie. For the ſonne of man

abiding ſtill vnited to the ſonne of God,
and then ceaſing the gouernement which *Auguſt. lib. 80.*

he ſhall haue vntill the reſurreccion, God *queſt. 69. &*
ſhall in ſuch ſort be in this ſonne of man, *lib. de trinit. 1.*

and in vs, that the maieſtie, and brightnes
of the diuinitie then raigning immediatly,
ſhall cauſe the difference betweene the di-
uinitie of Chriſt, and his humane nature *Ihe. 17. 22.*

ſubiect vnto it to appeare. But as the prin-
cipall glorie of the ſonne of man, is to be *Phil. 2. 7.*

vnited vnto the ſonne of God in one per-
ſon, and that this his diuinitie ſhall be for
the moſt part, as it were hid vntill that day,
and

Gen. 47.

and that then it shall bee fully reuealed : how much more the diuine maiestie of the son of God, shall cause the subiection of the sonne of man to appeare, so much the greater shall appeare the glorie of this sonne of man vnited in one person to the Godhead then raigning in his full maiestie and glory. As (if a man may finde any thing neuer so little to represent this high mysterie) wee may consider, that the felicitie and glorie of the brethren of *Ioseph* was so much the greater, that by the greatnes of *Ioseph*, exalted to the gouernment of *Egypt*, they were subiect vnto him, and there appeared a great difference betweene *Ioseph* and his brethren, not by the diminishing of them, but by the increasing of *Ioseph*, his brethren hauing this happines and honour, to be the brethren of *Ioseph*, so much more great and honorable, by how much, the greatnes of the maiestie and glorie of *Ioseph*, made their subiection more to appeare. And this is it that may in some sort be noted in the church. For although that now, her subiection and the difference appeare betweene her, gathered and composed of sinfull men, hauing their sanctification

tion and their life of their head Iesus Christ:
and betweene him verie God, and perfect
man, sitting at the right hand of God the
father almightie: yet as then the more great
the glorie of Christ shall appeare, shew-
ing himselfe immediatly with his diuine
Maiestie in his brightnes: so much the
more clearly shall the subiection and diffe-
rence of the Church appeare, not by dimi-
nishing the happines and glorie of it, but
by the increase of the glory of her head, bro-
ther and bridegrome: The church hauing
this happines and honor, to be, and still to
abide vnited vnto Christ, making with her
this new man, whereof Saint *Paul* spea- Ephes. 2. 15.
keth, yea so much the more happy and glo-
rious, by how much the excellencie of the
maiestie and glorie of Christ, the sonne of
man with vs, shall exceed in greatnes, be-
ing vnited to the sonne of God, shining
then with the Father and the holy ghost,
one only God in his diuine Maiestie. Here-
of also it followeth, that our chiefe felicitie
shall be to behold this glorie of Christ.
And indeed this is that benefit and happi-
nes which he asked for vs of God his father,
saying: Father, my desire for those whom Iohn. 17. 24.
thou

1. Iohn. 3. 2.

1. Cor. 13. 12.

Ioh. 15. 11.

Ioh. 16. 24.

Matth. 25. 21.

*August. in ma-
nuel. Cap. 35.*

thou hast giuen me, is that they be where I am, and that they may see my glorie. And what glorie? That we should see him, as he shall be in Maiestie incomprehensible as touching his Godhead, and consequently in soueraigne glorie as touching his humanitie vnited to this diuine Maiestie. Behold also how this shall be accomplished which is written, that we shall see God face to face for the accomplishment of our felicitie. Which that we may the better comprehend, we must finally conclude, that the fruit thereof, shall be this, ioyfull and perfect, which Christ hath promised vs, promising further, to make vs enter into the ioy of our Lord. Saint *Augustine* in a certaine meditation (which is indeed both holy and heauenly) sheweth verie excellently, how great this our ioy shall be, and that ioy of our Lord which we shall enter into. hauing discoursed of the euermlasting felicitie of the children of God, thus he saith. O heart humane, poore and needie, O heart exercised with miseries, and almost consumed of them, what should thy ioy be, if thou hadst the full enjoying of the abundance of these good things? Aske of thy soule

soule if thou were capable of the ioy, which thou shouldest feele of one such felicitie. But if besides, any other whom thou louest as thy selfe, should enioy the same happines with thee, surely this superabounding ioy which thou shouldest feele of thine owne happines, should it not be twise doubled, for the glorie and the ioy of him whom thou louest as thy selfe, and for whose happines, thou shouldst be as ioyful as for thine owne happines? Now, if there were two, three, yea, a great number enioying the same happines with thee, whom also thou louedst as thy selfe, thou shouldest feele as much ioy for the happines of each of them, as for thine owne happines. What ioy then shall be in this perfect charitie, when we shall loue all the blessed Angels, and all the elect, louing euerie each one of them euen as our selues, and being no lesse ioyfull of the felicitie of each of them, than of our owne? Surely if neuer a one of the elect shall be capable of his owne ioy for the greatnes of it, how shall he be capable of so many ioyes for the happines of so many of the elect, for whom he shall feele as much ioy, as for his owne? Loe what it is Saint

Augustine

Augustine saith. But yet how much shall this ioy be augmented for the happines, felicitie, and glorie of this elect of God in whom, we our selues haue been elected, who hauing died for the elect, shall sanctifie, preserue and lift them vp into heauen to the enioying of this felicitie : who is not only man holy and iust, but also true God, especially beholding him in his glory, to be vnited in one person to the Godhead then shining in his maiestie. Surely if we, louing other elect as our selues, should haue as much ioy of the happines of each of them, as of our owne, what shall be the ioy that we shall receiue of the happines and glorie of this soueraigne Elect Iesus Christ, whom by good right we should loue more than our selues? See then more then a sea of ioy proceeding from the happinesse of the seruants of God. Let vs now vnderstand the great deapth of ioy which we shall feele, entring into the ioy of our Lord. The cause why we should loue God (saith Saint *Bernard*) is God himselfe. And the measure which we ought to keepe in this loue, is to loue him without measure, and so infinitely. But according to that we know him,

*Bernard in
tract. de dili-
gendo Deo.*

we loue him. But now we know him but *1. Cor. 13. 12.*
in part, and as it were in darknes; euen so
verie little and obscure is the loue which
we beare him. But when we shall know
him as he is, we shall loue him according
as he is. What shall our loue be towards
him then, when Iesus Christ, hauing giuen *1. Cor. 15. 24.*
ouer his kingdome to God his father, God
the father, the Sonne, and the holy Ghost
one onely God, shall be all things, in this *1. Cor. 15. 28.*
man Iesus Christ, and in vs? and when we
shall know him as hee is, beholding the
brightnes of his face, and his Godhead
thenraigning immediatly in vs, and filling
vs with all happines? Without doubt this
contemplation of the glorie of the diuine
maiestie shall bring forth in vs an infinite
loue towards God. Now (to returne to the
meditation of Saint *Augustine*) if accor-
ding to that we loue each one, we should
reioyce of his happines. Then as in this bles-
sed felicitie each one of vs shall loue God
without comparison, more than himselfe,
and more than all the Angels and elect
with vs: so shall we feele more ioy with-
out comparison of the blessednes and glory
of God, than of our owne, or of all the An-
gels

gels and the elect with vs. And if then we shall loue God with all our hart, with al our soule, with all our vnderstanding yet so as all our heart, all our vnderstanding, and all our soule shall not be capable of the excellencie of this loue : Surely we shall so feeble ioy with all our heart, with all our vnderstanding, and with all our soule, as yet all our heart, all our vnderstanding and all our soule shall not be able to comprehend the fulnes of this ioy. Howsoeuer it be the, that this full ioy, yea more than full, through the greatnes of it (whereof all our heart, all our vnderstanding, and all our soule shall not be capable) cannot enter into vs : It shall remaine that we, (filled with the sea of ioy of the felicitie of the Angels, and of all the elect) shall enter into this great deapth of ioy proceeding from the contemplation of the glorie of our God. And this shall be the ioy of the Lord, into which all his faithfull seruants shall enter. Now, when this felicitie so great, and ioy incomprehensible shall endure so many yeares as there be droppes of water in the sea, or graines of sand in the whole earth, yet should not this be a perfect happines. For howsoeuer the continuance shall

Matth. 25. 21.

Of the eternitie of the life to come.

shall seeme to vs infinit, yet the end will
 once come. And indeed the drops of wa-
 ter, and the graines of the sand are num-
 bred before God. But this our felicitie and
 ioy shall last without end. Such shall be the
 life euerlasting: As also Saint *John* saith, Apoc. 22. 5.
 we shall raigne in beauen world without 1. Tim. 1. 17.
 ende. We shall be the kingdome of that
 immortall king whom *Esay* calleth the fa- Esay. 9. 6.
 ther of eternitie, who hath promised life and
 immortalitie to those that shall beleue the 2. Tim. 1. 10.
 Gospel. Also death shall then be swallowed
 vp into victorie. The author and prince of 1. Cor. 15. 45.
 life, hauing vanquished the diuell, who had
 the rule ouer death, shall make vs partakers Act. 3. 15.
 of the life that is euerlasting. And as we shal
 be vnited to the fountaine of life, so shall it Heb. 2. 14.
 run in vs eternally. For as the fountaine of Apoc. 21. 6.
 this life which we shall inioy, hath no be-
 ginning, so the life that proceedeth from it
 shall haue no end. The mercy of God (saith
 Saint *Bernard*) is from eternitie to eternitie
 vpon those that feare him; from eternitie,
 because of the predetermination; to eternitie,
 because of the glorification: the one hath
 no beginning, the other hath no ending.
 This therefore shall be a happines incom-
 C prehen-

Iohn 15. 22.

Rom. 8. 17.

Psal. 36. 10.

Iohn. 14. 6.

Iohn 3. 15.

Iohn 6.

prehensible for the greatnes, and infinit for the eternitie of it. Behold also how we shall then enioy a full and perfect ioy, which shall neuer be taken away from vs. Now, this life is promised and assured to all the children of God, in as much as they are heires of God the fountaine of life, and coheires and members of Iesus Christ, who is the way, the truth, and the life: who also hath so often protested, that whosoever beleueth in him, he hath life euerlasting. Let vs conclude then, that the children of God are truely and onely blessed, being assured to inioy this great and incomprehensible happiness of life euerlasting, which is purchased, promised, and kept for them in Iesus Christ our Lord.

How we shall know that we are the children of God.

CAP. 2.



F this conclusion it followeth, that there is no greater ioy or contentment in this present life, or any thing more secure or more necessary for the happiness

happie ouercomming the difficulties of it, than to know and feele that wee are the children of God. For this foundation being laid, we ought to be assured that whatsoeuer shall happen vnto vs, can be none other than the blessing of a father, and so consequently a meane, aide, and way disposed by his prouidence, either to leade vs vnto life euermlasting, or to increase our glorie in it. True it is, that God onely 2.Tim.2.19 knoweth his owne, whom he hath chosen before the foundation of the world to be his children. Yet there are two principall Two markes of our adoption. meanes by which he giueth vs to vnderstand who are his children: the one is outward, by markes visible vnto men: the other is inward by testimones, which he that is the child of God feeleth in himselfe. The Of the outward marke. outward marke lieth in this, that we be members of the church of Christ. Now, we call that the church of Christ, in which the word of God is truely preached, the Sacraments are purely ministred, and one onely God is called vpon in the name of his only sonne Iesus Christ. First, this church is often Matth.13. called the kingdome of heauen, because that by it we enter in thither; so that it it

Matth. 21. 13.
Ephes. 2. 19.

Act. 2. 47.

Ioel. 2. 32.
1. Theff. 1. 4.

(as it were) the suburbs or the gate of it. Whereof it followeth, that being the true members of the Church, we are in the way and forwardnes to enter, and make our abode in heauen. It is also called the house of God, to giue vs to vnderstand, that those that abide there, are by good right accounted the children and household of God. Furthermore, when after we haue protested in our Creede, that we beleue the holie Church vniuersall, we adde the communion of Saints, the forgiuenes of sinnes, the rising againe of the bodie, and the life euerlasting: is not this to assure vs that those that are the members of the Church, haue a communitie in all these treasures and goods of it, and consequently that they are the children of God, and inheritors of euerlasting life? According vnto this Saint *Luke* also saith resolutely, that God ioyned vnto the Church those that should be saved. The which is confirmed by the Prophet *Ioel* saying, that there shall be saluation in Sion. And Saint *Paul* himselfe sticketh not at all, to call those that are members of the church, the elect of God. But yet so much the more to resolute vs, let us
confide

consider the markes of the true Church touched here before. The first is, the pure preaching of the word of God. Now, Iesus Christ saith, my sheep heare my voice, and they follow me: shewing thereby verie manifestly, that this is one marke to be the child of God, to heare the voice of his Sonne Iesus Christ: As also he saith in another place, that he that is of God heareth the voice of God. And indeede, seeing that the preaching of the Gospel is called the ministrie of reconciliation, the Gospel of peace, the word of grace, of saluation, and of life, (as without doubt, God by the ministrie of his word, presenteth reconciliation, peace, grace, saluation, and life:) So they that are the members of the church, heare and receiue the word: shew therein, and they are partakers of all these benefites, and consequently, the children of God. The second marke of the church consisteth in the Sacraments of Baptisme and of the Lords Supper. As touching baptisme, it is a seale and sure warrant that the sinnes of those that receiue it are washed away by the blood of Christ: that they are ingrafted and incorporate into his death

John 10.27.

John 8.47.

2 Cor. 5.18.

Ephes. 6.15.

Act. 14.3.

Act. 20.32.

Act. 13.26.

Act. 5.20.

Phil. 2.15.

Act. 22.5.

Rom. 6.4.

Tit. 3.5.

Gal. 3.27.

Gal. 3. 26.

1. Cor. 10. 16.

Iohn 6. 54.

Psal. 14. 4.

Gen. 12. 7.

Act. 2. 21.

Act. 9. 14.

Psal. 14. 4.

and resurrection : that they are regenerate, and that they haue put on Iesus Christ. Whereof it followeth, as Saint *Paul* affirmeth, that they are the children of God. The like assurance of our adoption is giuen vs in the Lords Supper. For if the Bread and the Cup, which are giuen to the members of the Church, are the Communion of the bodie and of the bloud of Iesus Christ : it followeth that in this Communion of Christ, they haue the foode and life of their soules. And that consequentlie, as the children of God, they shall obtaine life euerlasting, according to the protestation of Christ: He that eateth my flesh, and drinketh my bloud, he hath euerlasting life. The third marke of the Church of God, is the inuocation of the name of God, in the name of that onely one Iesus Christ. Now, as all the seruice of God is oftentimes signified by this inuocation : So Saint *Luke* noteth the faithfull and children of God by this description, that they call vpon the name of the Lord. As on the contrarie side, it is sayd of the reprobate, that they doe not call vpon the name of God. And indeed when the members of the Church ioyne together,

ther, and lift vp their prayers vnto God, saying: Our Father which art in heauen: and so calling him Father, by the commaundement of Christ, they may well assure themselves, that God doth acknowledge them for his children, and that he will make them feeble the fruit of their prayers, according to the promise of Christ, that whatsoeuer they shall with one consent aske of God, it shall be giuen them. By this that is aboue sayd, it manifestlie appeareth, how euery member of the Church may and ought to assure himselfe to be the child of God, and to acknowledge all other members of the Church with him in like manner to be the children of God. If any alleage that we may thus accompt such a one for the child of God, who possibly is an hypocrite, and may after shew himselfe a reprobate: we answere, that such discourses are contrary to charitie, so much recommended vnto vs by Saint *Paul*, noting amongst other properties of charitie, that she thinketh not euill, or is not suspitious, but that she beleueneth all things, and hopeth all things. We ought the to hold the members of the Church, for the children of God, vntill that

Matth. 6. 9.

Matth. 18. 19.

1. Cor. 13.

departing from it, or discovering their hypocritie, they shew themselves reprobates. Furthermore, as God would that all those to whom he vouchsafeth to be Father, should acknowledge the Church for their mother: so let vs not doubt, but being borne again, and nourished in the Church our mother, we may call God our Father, and abiding vnited to the familie of the mother, let vs not doubt but that we be the heyres of the father. Thus much for the outward markes.

Of the inward markes
of our adoption.

Now let vs come to the inward markes. As to the blinde and deaffe the opening of their eyes and eares is needefull, clearly to see and heare the voyce of him that speaketh: So being of our owne nature both blinde and deaffe as touching vnderstanding, the holic spirit is he, that openeth our eyes and eares, to comprehend the reuelation of our adoption, and to seele in our hearts the assurance of it, ingendring in vs faith, which is as it were the hand, by which we apprehend this great benefite: where of also the fruits and effectes as well of the holy Ghost dwelling in vs, as of the faith that is in vs, are the principall and most assured markes, to giue vs knowledge of our

sure

adoption. According whereunto, Saint *Paul* saith, that the holy Ghost giueth testimonie to our spirites that we are the children of God; so as hauing receiued this spirite of adoption, we cry with all assurance, Abba father. This is it also which Saint *Iohn* teacheth vs, saying: we know that he abideth in vs, by the spirit which he hath giuen vs. Also, by this we know that we dwell in him, and he in vs, because he hath giuen of his spirit vnto vs. In like manner the Apostle Saint *Paul* affirmeth, that by the peace and quietnesse which we feele in our consciences before God in the free forgiveness of our sinnes by the bloud of Iesus Christ, we shew and proue that we are iustified by faith, and so the children of God. Wherein to confirme vs, he saith in another place, that after wee haue beleeued, we are sealed by the holy spirite of promise, which is the earnest penie of our inheritance, vntill the redemption of the possession purchased to the prayse of his glorie. First he sheweth there, that sayth is as it were the seale whereby the holy Ghost imprinteth in our hearts for our assurance, that we are the children of God. Furthermore,

Rom. 8. 16.

1. Iohn. 3. 24.

1. Iohn. 4. 13.

Rom. 5. 1.

Ephes. 1. 13.

more, as in a thing that is bought there is sometimes giuen an earnest peny, to wit, some part of the money agreed on, as well for the beginning of the payment, as by consequent, for the assurance that the bargain shall be held firme: so the holy Ghost, who by faith ingendreth peace and ioye in the hearts of the faithfull, is the earnest peny, assuring vs, by this beginning of the spirituall blessings which God promiseth to his children, that he holdeth vs for his possession, purchased to the prayse of his glory, and that at the length he will gather vs into the full enioying of the inheritance of heauen. Hereunto it is also, that that goodly gradation leadeth vs, which is proposed of the same Apostle, saying: Those whom God hath before knowne, those he hath also predestinate to be made like vnto the Image of Iesus Christ: and those whom he hath predestinate, he hath also called, and those whom he hath called, he hath also iustified: and those whom he hath iustified, those he hath also glorified. For all will confesse, that those that are elected and predestinated to be made like vnto the image of Iesus Christ, are the children of God,

Rom. 8. 28.

God, as also they, who in his eternall counsell and decree are glorified. Now they, who being lightened with the knowledge of the Gospell, beleue that their finnes are washed away by the bloud of Iesus Christ through his satisfaction, and so are called and iustified, are elected and glorified before God, as Saint *Paul* teacheth here: it followeth then, that they are the children of God. And this is so certaine, that the Apostle, opposing the will and power of God, against all impediments, addeth: If *Rom. 8.30.* God be on our side, who shall be agaynst vs? Saint *Bernard* teacheth the selfe-same *Bern. ser. 5. in dedica. templi.* thing very aptlie, saying: we are certaine of the power of God to saue vs: but what shal we say of his will? who is he that knoweth whether he be worthie of hate or of loue? who is he that hath knowne the will of the Lord? or who hath been his counseller? It behoueth that herein faith helpe vs, and that truth succour vs: that that, which is hid concerning vs in the heart of the father, may be reuealed vnto vs by the spirite, and his spirit testifying vnto vs, may perswade vs that we are the children of God; that he perswade it vs, I say, in calling and iustifying

Aug. Hom. in
Ios. 35.

1. Iohn 4. 19.

Luke. 7. 47.

ing vs freely by faith, which is as it were a meane or passage from the predestination of God, to the glorie of the life euerlasting. The same thing is it which Saint *Augustine* meaneth, saying: We are come into the way of faith, let vs hold it constantlie, it shall lead vs from degree to degree, euen vnto the chamber of the heauenlie king, where all the treasures of knowledge and wisdom being hid, we may learne and behold the reuelation of our election. From hence proceedeth yet another fruite, seruing vs for a marke to assure vs more and more that wee are the children of God; when we loue God, and our neighbours for his sake: whereof also followeth the hatred of euill, and an earnest desire to render obedience to God. For if it be so as Saint *Iohn* saith, that our loue to God cometh of this, that he hath first loued vs: The loue that we beare vnto him, is a testimonie that he loueth vs. As also Iesus Christ maintaineth and sheweth, that by the signes of loue, which the sinnefull woman gaue him, God loued her greatly, and had forgien her many finnes. So the brightnesse of the Moone, is a certaine argument that

that the Sunne ministreth wholly to her, for otherwise she hath no brightnesse at all. And in summer, the heate that is felt in the stones set against the Sunne, is a signe that the Sunne shineth vpon them. Of our own nature and first generation we are vnprofitable to all goodnesse, and inclined to all euill, as Saint *Paul* verie largelie setteth forth vnto vs writing to the *Romanes*. If then on the contrarie we walke in the feare of God, giuing our selues to his seruice, and occupying our selues in all good workes: is not such a chaunge a testimonie of our regeneration, and consequentlie of our adoption? The tree is knowne by his fruite, saith Iesus Christ: If then we beare the fruit of iustice, holinesse and of charitie, we are trees planted in the garden of God by his holy spirit, and so consequently the children of God. Charitie, saith Saint *Iohn*, is of God, and he that loueth, is borne of God, and knoweth God. As then the heate and light of a coale is a signe that it hath fire: and as the mouing and actions of the body are certaine signes, that it liueth, and that the soule is within it: so the testimonie of the holy Ghost in our hearts, the peace and quiet-

Rom. 3. 10.

Matth. 7. 17.

1. Iohn 4. 7.

quietnesse of our conscience before God, feeling our selues iustified by faith; this loue towards God and our neighbour, this change of our life, & desire to walke in the feare and obedience of God, are assured tokens of our adoption: as also this, that we are members of the Church of Christ hearing his word, participating with the holy Sacraments, and calling vpon God in the name of Iesus Christ, are testimonies that wee are the children and household seruants of God, and heyres of eternall life.

How euery member of the Church ought to applie vnto himselfe the tokens of it to assure himselfe of his adoption and salvation.

CAP. 3.



Ow, although the tokens before mentioned are certaine to assure vs that we are the children of God: yet there are two sorts of temptations, which aboue all other tend to shake vs. The one proceedeth of our selues, either for lacke of applying

plying to our selues the testimonies, which God giueth to the members of his Church, to assure the of their saluation: or through the feeling of a want (as we thinke) but rather, of the smalnes or weaknes of those tokens of adoption here aboue alleaged. The other temptation commeth vnto vs from some other where, and consisteth specially in two poynts. To wit, in the reuolt of some, hauing made profession of the true religion: and in the grievous and long afflictions which are ordinarie to those that follow the doctrine of the Gospel. Now as there is nothing of greater importance than the saluation of the soule: so there is nothing that doth more grievously afflict and trouble the tender consciences desirous of eternall life, than the doubts and feares not to be the child of God, getting to themselves hereby such sorrowes and anguishes, as none are able to comprehend, but those that haue themselves felt and tried them. To helpe then, to the consolation of the soules so dangerously, and so mightely afflicted: first it is to be noted, that this disease commeth to many of this, that they pretend to resolute themselves of their saluation,

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uation, examining themselves whether they be worthie to be the children of God or no. And as there is none that is, or can be worthie, so this is at the last to turne doubts into despayre. Other discourse, whether they be of the number of the elect, and whether their names be written in the booke of life, to wit, if God loue them, and hold them for his children. But it is not so high, that we must mount, but in the doctrine of the Gospell it is, where we should search the reuelation hereof, and resolve our selues if God hath loued vs, if he doe loue vs, and will hold vs for his children in Iesus Christ. For as a man if he be of credite, maketh the hid thoughts of his heart to be knowne by speaking: euen so God, who is the truth it selfe, reuealeth vnto vs, by the preaching of the Gospell, his counsell, and his will touching our adoption and saluation: and confirmeth this reuelation by the vse of the holy Sacraments. But we must note, that this reuelation of the will of God in the Gospell, comprehendeth first two points: to wit, that there is perfect and entire saluation in one onely Iesus Christ, and that the meane to obtaine it

it, is to beleue in him. Moreouer, when this Gospell is preached vnto vs, God reuealeth vnto vs yet two points more: first, that he will make vs partakers of this saluation in Christ. Secondly, that he wil haue vs to beleue the testimonie that he hath giuen vs of this his will, to the ende that we might be saued. Now, the difficultie of beleeuing, lyeth in the perswasion of these two last points, which notwithstanding are certaine and true. Behold, saith Saint *Iohn*,
 the testimonie of God, which he hath giuen vs of euerlasting life, and this life is in his Sonne: he saith not onely that the life is in his Sonne, but saith further, that he giueth vs this life, and that the Gospell is the witnessse. And hauing protested a little before, that he which beleueth not this testimonie of God, maketh him a lyer: he sheweth sufficiently that he will that we should beleue it. The Apostle to the *Hebreus* passeth further, and saith, that God, willing to shew the immutable stablenesse of his counsell to the heyres of the promise, interposeth himselfe by an oth, that by two things immutable, in which it is impossible that God should lye, we might haue firme

1. Iohn 5. 11.

1. Iohn 5. 10.

Heb. 6. 17.

consolation, we, I say, who haue our refuge to the hope that is set before vs, the which we hold as the anker of the soule sure and stable, pearcing euen into the sanctuarie of heauen, where Iesus Christ our fore-runner is entered for vs. By this he teacheth vs first, that when we heare the Gospell, we ought to hold for certaine, that the counsell of God which was hid in his heart, touching his will to saue vs, and to take vs for his children, is there made manifest vnto vs. Secondly, that he will that we beleue it, seeing he confirmeth it by two things immutable, in which he cannot lye, to wit, his word, and his oth, to the end that we might haue firme consolation, which cannot be in vs, if we beleue not. Moreover, he calleth the reuelation of his counsell, the hope set before vs. Speaking thereto vs, he would that we should haue hope yea and he will that this reuealing of his counsell should be vnto vs a sure anker of the soule, to shew, that as a ship is held fast by the anker, that it might not be carried away of the winde: so God would that this reuealing of his counsell by the doctrine of the Gospell, should hold vs fast, and assure

vs against all doubts of our adoption, yea and to pearce euen into the very heauens with assurance, whereof our fore-runner Iesus Christ hath taken possession, both for himselfe, and for vs. See then one place shewing very expressely, that when thou hearest the Gospell, God declareth and reuealeth vnto thee, that it is his will to saue thee by his Sonne Iesus Christ. And to this end he will further, that thou belecue it. And indeed when Saint *Paul* saith, that Rom. 10. 17. sayth cometh by hearing the Gospell, he sheweth that thou canst not belecue, except that thou heare. Now, faith is a knowledge and certaintie, that it is the will of God to saue thee, and to take thee for his welbeloued child in Iesus Christ. Then it followeth, that the Gospell which is preached vnto thee, and which thou hearest, containeth the reuealing and testimonie: first, that it is the will of God to saue thee by Christ: secondly, that thou shouldest beleue this testimonie which he giueth thee, that thou mayest haue euerlasting life. Who now is he, that ought or can doubt? Seeing also he is not content to say in generall, he that beleueth hath euerlasting life: but

Iohn 3. 36.

Mar. 1. 15.

1. Iohn. 3. 23.

Esay. 9. 5.

Luke 2. 11.

he commaundeth thee to beleue. Beleue (saith he) the Gospell. Also, this is his commaundement, saith *S. Iohn*, that we beleue in the name of his sonne Iesus Christ. Now, to beleue the Gospell, or in the name of Iesus Christ, is not onely to beleue that there is saluation in Christ, and that he that beleueth in him hath life euerlasting. For the diuell himselfe beleueth that, and yet he beleueth not the Gospel, neither in the name of Iesus Christ. But this is to beleue, that he hath saluation in Christ for thee, as *Esay* saith: A child is borne to vs, a sonne is giuen to vs. And so speaketh the Angell to the shepheards: This day is borne vnto you a sauour. Also, that it is the wil of God that thou shouldest be his child, and thou shouldest beleue it so. The which thing the diuell cannot beleue for himselfe: neither is the Gospel offered vnto him. Now, when God reuealeth vnto thee his good wil & loue towards thee, wherefore doubtest thou? He is true, he neither will, nor can either lie or deceiue. And when he commaundeth thee to beleue it, must thou examine thy selfe whether thou be worthy or no? Thou art bound to obey, and so to beleue

beleeue that he doth loue thee, and that thou art his child by Christ. Call to minde that which is written, whosoever beleeueth, (what manner a one, or whosoever it be) he hath life euerlasting. Neither is it presumption so to beleeue, and that constantly, but it is to him obedience most acceptable. And indeed it is an honor that he requireth of thee to beleeue his word, and so to put to thy seale that he is true. It is verie true that in preaching the Gospel, he saith not, I am come to saue Simon Peter, Cornelius the Centurion, Mary Magdalen, and so of others. He nameth no man by his name that was giuen him by men, either at their circumcision, or at their baptism, or otherwise: for so might we yet doubt of our saluation, thinking that it might be spoken not of vs, but of some other that should haue the same name. But when thou hearest that Iesus Christ is come to saue sinners, either renounce the name of a sinner, or confesse that he speaketh to thee, and that hee is come to saue thee. Make then boldly this conclusion: Iesus Christ is come to saue sinners, I acknowledge my owne name, for I am a sinner: therefore he

John 3.16.

John 3.39.

Math. 9.13.
1. Tim. 1.15.

is come to saue me. And also when he saith:
Matth. 11. 28. Come vnto me all ye that trauell and are
 heauily laden, and I will refresh you: Thou
 must marke well these words, All ye; for
 seeing he saith, All ye, hee speaketh to all
 those that trauel and feelee the heauie bur-
 then of their sinnes. Wherefore shouldest
 thou doubt then, whether hee speake to
 thee? Conclude rather on this manner, see-
 ing he saith, All ye, he speaketh then also to
 me, promising to comfort me. And to this
Rom. 10. 12. purpose saith Saint *Paul*, that there is no
 difference of men before God, but the same
 who is Lord ouer all, is rich towards all
 those that call vpon him: Haue thou then
 recourse vnto him, and beleeeue in him, and
 thou art assured that he will also be rich in
 mercy euen vnto thee. If there were two or
 three hundred inhabitants of some towne
 banished for some offence, and after a ge-
 nerall pardon should be published, that all
 the banished of such a towne should haue
 free liberty to returne thither, with all assu-
 rance to enter againe vpon all their goods
 and honours: suppose that thou wert one
 of those banished, and that hee that hath
 giuen the pardon were a faithfull and true

Prince

Prince: wouldest not thou belecue, that thou wert comprehended in the pardon, although thy name were no more expressed, than the names of the other banished, and that returning to the towne thou shouldest againe be placed in thy goods? Now, wee haue been banished from the kingdome of heauen by the transgression of *Adam*. Iesus Christ dying for these banished persons, causeth a generall pardon to be published by the preaching of the Gospel, with permission, yea with commaundement to returne into heauen. He is a true king, yea the truth it selfe: and the abolishing of this banishment, and the reentrie into heauen hath cost him verie deare, euen the shedding of his most precious blood. What occasion then hast thou to doubt of thy pardon, and returne into heauen? For although thy Christian name be not expressed; yet if thou bee of the number of the banished, hee speaketh to thee, behold thy name, thou art there comprehended. Belecue that hee speaketh in truth, and that his will is such towards thee, as he declareth to thee by his word. But let vs passe further to the Sacraments,

Gen. 3 24.

1. Pet. 1. 19.

*August. in
Ioan. hom. 89.*

Gal. 3. 27. 26.

Iohn 6. 55. 56.

which serue greatly to resolute vs to beleue that we are the children of God. The Sacraments are (as it were, a visible word, representing the grace of the Gospel. But more than that, they are communicated to thee, and thou receivest them. Is not this put to thee, as it were, into reall possessiō of thine adoption, and to giue thee assurance of euerlasting life? The Pastour preacheth vnto all, the grace of the Gospell in the name of Christ. But in thy Baptisme hee directeth his speech to thee by name, to assure thee of the forgiuenes of thy sins, and of thine adoption, as Saint *Paul* sayth, that those that are baptised haue put on Christ, and that so they are the children of God. And it is as if a Prince hauing called backe againe all the banished, amongst whom thou shouldest be one, calling vnto thee by name, amongst the other banished, by a letter sealed of thy pardon, and of reestablishing thee in thy goods, should not this be to assure thee? As touching the holy Supper, Iesus Christ, hauing published by his minister, that his flesh is meat indeed, and his blood drinke, addeth, that whosoever eateth his flesh and drinketh his blood,

he

he hath life euerlasting : He calleth thee among others to his table, and giueth thee of the bread and wine, namely, to assure thy person, that he died for thee, and that he giueth thee his bodie and his blood, yea himselfe all whole, and all his benefits, that thou shouldest bee with him the childe of God, and an inheritour of life euerlasting. If the diuell or thy conscience trouble thee, to doubt of thine adoption, assure thy soule against such a temptation, by the communication of the holy supper. Say boldly, Sathan, canst thou denie that I haue been at the holy supper, and that I haue receiued bread and wine? I haue seene, touched, and tasted it, thou canst not denie it. Further, canst thou denie that this bread and wine were giuen me for seales and sure pledges of my communicating with the bodie and blood of Christ? Saint *Paul* saith plainly, 1. Cor. 10. 16. that the bread which I haue receiued, is the communion of the bodie of Iesus Christ. Seeing then thou canst not denie, but that I haue receiued the bread and wine : and that the bread and wine are the communion of the bodie and of the blood of Christ, I haue then communion with the body and blood

blood of Iesus Christ, and thou canst not denie it. True it is that there are some, who being outward members of the church, baptised in it, hearing the word, and communicating at the holy supper, shew themselves after hypocrites, declaring that they were neuer indeede the children of God. But we cannot say therefore, that the reuelation and testimonie of the will of God contained in his worde, and sealed by the Sacraments, are doubtfull or vncertaine. For God, who offereth his grace in his word, and hath sealed it by the Sacraments, is faithfull, and speaketh truely, reuealing vnto vs, and assuring vs that he will take vs for his welbeloued children in Iesus Christ. And he can neither lie nor deceiue, as is already said. But these are vnfaithfull men, who reiecting the testimonies of the will of God towards them, depriue themselves by their incredulitie of the grace which was offered vnto them, doing this dishonor to Christ, to count him a liar. As the Sunne then ceaseth not to giue light and brightness, although some man shutteth his eyes that he may not see it, nor be lightened: and as meate ceaseth not to be good and nourishing

1. Iohn 5. 10.

rishing, although it bee receiued without profite of a stomacke euill disposed: So, if many vnwilling to beleue that the will of God is such, as hee hath declared by his word, reiecting (by their incredulitie) the grace which God offereth them; should their incredulitie make thee call in doubt the truth of God, and the testimonie of his good will towards thee? If some few among these banished, not trusting the pardon published by a true & faithfull Prince, doe him this dishonour, to count him as a deceiuer or lier: acknowledge thou that iustly and by good right they remaine banished. But thou, seeing that faithfull Prince Iesus Christ, hath sent to pronounce vnto thee a generall pardon, and namely, hath giuen thee his letters sealed by the Sacraments, commaunding thee to beleue, and promising thee, that it shal be vnto thee according to thy faith: Assure thy selfe, that his will is that thou shouldest be his childe, and heire of euerlasting life. See how every one should assure himselfe, by the preaching of the Gospell, and the vse of the Sacraments, the true markes of the Church: that (being a member of it) he is the childe of God:

Matth. 9.29.

Phil. 1. 29.

Ephes. 1. 19.

God: and consequently, an inheritour of his euerlasting kingdome. True it is, that faith is the gift of God, yea proceeding from the operation of the mightie power of his strength, as Saint *Paul* speaketh. And this is it which he maketh vs to feele in this difficultie of apprehending (by an assured faith) so many, so cleare and so certaine testimonies of his good will towards vs, touching our adoption. It is therefore needfull that hee worke farther with vs by his holy spirite, which (without ceasing) asking of him in the name of Iesus Christ, wee are assured by his promise, that he will giue vs, and that, so ioyning with the power and efficacie of his spirite, the preaching of his Gospell, and the vse of the Sacraments, he will giue vs grace to applie vnto our selues (by a true and liuely faith) the testimonies which he hath giuen vs of our adoption, to our saluation and euerlasting life.

How

*How although the markes of our adoption
be in vs but smal and feeble, yet we ought,
and may assure our selues that we are the
children of God.*

CAP. 4.



See well (will some say) that
I haue iust matter to beleue
it: & therefore am I the more
sorie that I feele not faith in
my selfe, to assure me with-

out doubt that I am the childe of God,
which thing troubleth me greatly, so as I
feare least by this mine incredulity, I reiect
the grace of God. But vnderstand I pray
thee for thy comfort, that there is great dif-
ference betweene vnfaithfulnes and weak-
nes of faith. The vnfaithfull man or infidell
careth not for his saluation: or reiecting the
saluation which is in Iesus Christ alone, see-
keth saluation other where. Contrariwise,
the faithfull desire saluation: he knoweth
that his saluation is in Iesus Christ alone:
hee seeketh it in him, and feeleth a desire
to increase in assurance, that hee hath sal-
uation in Iesus Christ, though he do not yet
feeble

The first
temptation
proceeding
of the small
feeling of our
faith.

John 3.36.

Heb. 11.1.

Rom. 8.23.

Psalm. 22.1.

Matth. 27.46.

feele this peace and ioy in the holy Ghost so manifestly as faith bringeth it forth at the last. Also it is not written, he that feel'eth, but he that beleeueth hath euermore life. And indeede, as faith is of things that are not seene, so the vnderstanding of it consisteth more in certaintie, than in apprehension. In this complaint of *David*, yea and of Christ himselfe: My God my God, why hast thou forsaken me. We heare the testimonie of faith by these words: My God my God, but without apprehension or feeling of fauour or ioy, as this complaint, why hast thou forsaken me? sheweth. Also our faith may be so small and weake, as it doth not yet bring forth fruites that may bee liuely felt of vs. But if such as feele themselves in such estate, desire to haue these feelings: if they aske them of God by prayer, this desire and prayer are testimonies that the spirite of God is in them, and that they haue faith alreadie. For is such a desire a fruite of the flesh, or of the spirite? It is of the holy spirit, who bringeth it forth only in such, as he dwelleth in. He dwelleth then in them. In like maner, is not this praier the work of the holy Ghost in them? For it is the holy Ghost

Ghost (saith *S. Paul*) which praieth for vs, & Rom. 8. 25.

in vs, with grones that cānot be expressed.

Againe, none can come to God by praiers,

if he haue no trust in him. Then these holy

desires and prayers, being the motions of

the holy Ghost in vs, are testimonies of our

faith, although they seeme to vs small and

weake. As the woman that feeleth the mo-

uing of a childe in her wombe, though ve-

ry weake, beleeueth and assureth her selfe

that she is with childe, and that shee goeth

with a liue childe: so if we haue these moti-

ons, these holy affections and desires be-

fore mentioned, let vs not doubt, but that

we haue the holy Ghost, (who is the author

of them) dwelling in vs, and consequently

that we haue also faith. And we must vn-

derstand, that the faith of the children of

God ceaseth not to be a true faith, although

they feele doubts, feares, and mistrusts. For

if they delight not in such infirmities, to

nourish them; but are sorrowfull and resist

them, with desire to feele their saluation in

Iesus Christ, behold a battell in them: and

betweene whom? Betweene the spirit and

the flesh: betweene faith & mistrust. There

is then in them faith assailed with doubtles,

and

Rom. 7.

Ephes. 6. 16.

Psal. 77. 8. 9.

- 10. 11. vers.

and the spirit fighting against mistrust, and labouring to overcome it. These doubtles, mistrustings, and incredulities, are the fierie darts which Sathan throweth against our faith, the which bearing the blowes as a buckler, as *S. Paul* saith, thrusteth them backe, & quencheth them, so as they pearce not to the heart. What deuises or assaults fouer the diuell make against vs, saith *Saint Augustine*, so he occupie not the place of the heart where faith dwelleth, he is driuen backe. Incredulitiethen assaulteth vs without, but woundeth vs not deadly: It troubleth onely, or so woundeth, as the stroke is yet curable. And such temptations and assaults are common to the most faithfull and excellent seruants of God. If we consider the continuall course of the life of *Dauid*, there is no mirrour of faith better to be noted than in him. And yet was not he assaulted with great feares & doubtles? What complaint maketh hee in the 77. Psalm? Hath the Lord forsaken me for euer? will he no more shew me fauour? Is his mercie cleane gone for euer? Is his promise come to an end for euermore? Hath God forgotten to be gracious? Hath he shut vp his louing

uing kindnes in displeasure? And to conclude, he holdeth such a course, as a man desperate, saying: This is my death. Where was then in *David* the feeling of his faith? For all this he had not lost it. And indeed all these words were but representations of feare and dispaire assailing the faith that was in him, and fighting against it: As he sheweth in other places very plainely, saying: My soule, why art thou cast downe, Psal. 42. 12. why art thou so heauie within me? Put thy trust in God, for I will yet giue him thanks, Psal. 43. 5. for as much as hee is my manifest deliuerance (as it were before my face) and my God. If these testimonies of faith before mentioned seeme smal: how smal & darke was the faith of the Apostles before the resurrection of Iesus Christ? They beleue that Christ is the son of God, the sauiour of the world: but yet they vnderstand not that he must die, & rise again: wherein notwithstanding lieth the principal rest of our faith. Matth. 16. 16. Yea, & after his resurrection they (acknowledging him for a King) imagined rather a carnall, than a spirituall kingdome. If their faith was darke in their vnderstanding, Iohn. 6. 69. it was also small in their heartes, when Matth. 17. 23. Luk. 9. 45. Luke 24. 11. Acts 1. 6.

E

they

Matth. 26. 31.

Mark. 14. 27.

Mark. 14. 50.

Matth. 26. 70.

Mark. 14. 68.

Luke. 22. 32.

Matth. 8. 25.

Esay. 42. 3.

Matth. 12. 18.

.17.

they were offended at Christ, and all for-
sooke him, and *Peter* himselfe renounced
him. And yet we cannot say that they were
without faith, though it were then verie
weake and small. And also when the ship
being couered with flouds, they cryed to
Iesus Christ: saying, saue vs, we perish: he
calleth them not infidels, but men of little
faith, and fearefull: shewing that they had
some faith in them, though very small, and
assayled with feare, wherein notwithstanding
hauing recourse vnto him, they were
heard, and deliuered out of danger. For he
came not to breake the brused reede, nor
to quench the smoking flaxe, as *Esay* fore-
told: shewing thereby, that there are some
of the children of God, weake as a brused
reede, and hauing as little strength of faith,
as in stead of flaming, it smoketh onely.
This smalnesse and beginning of faith, is
very aptly noted by *S. Paul*, saying: that
the righteousness of God is reuealed by
the Gospell from faith to faith. He sheweth
that there are degrees in faith, and that it
happenerh to vs in the reuealing of the
righteousnesse of God, by which we are iu-
stified, as when we see one so far of, as with
much

much adoe we know him : but the nearer we approach, the more clearly we discern him. Many of the children of God are like to that blinde man, whose eyes Christ opened, but so at the beginning, as he saw men like trees, forthwith he recovered his sight, but yet troubled at the beginning, but afterward cleared. To be short, he who in the person of his Apostles hath taught vs to pray vnto God to increase our faith, sheweth that hee hath children in whom it is weake, and hath neede of increase. Also the chiefe wisdome of the most perfect is to profite. And to this purpose wee must remember, that in all spirituall graces, there is nothing but beginnings and imperfections, in the most perfect, and most highlie exalted in this life, but that the perfection (to the which notwithstanding wee must alwaies tend) and the accomplishment shali be in heauen. To conclude, there are two effects or fruits of faith, to wit, the rest and peace of the conscience before God : and sanctification, which consisteth in the mortification of the workes of the flesh, and newnesse of life. Now, as the rest and peace of conscience proceeding from faith,

Mark. 8. 29.

Luke. 17. 5.

is a testimonie that it is in vs, so it is also sanctification, and the desire to walke in the feare and obedience of God. And indeed, faith is the fountaine of good works. If then, one of these fruites be languishing, the other suffiseth to assure vs that we haue faith. As it is knowne that there is true and naturall fire, by the flame and the heate, which are two effectes and operations of fire: but if the flame shall become weake, the heate shall suffice to assure vs that it is naturall, and not a painted fire. In like manner, if this fruite of thy faith be weake, to feele peace and rest in thy conscience, and yet thou feelest the other effect of faith, to wit, a desire to the workes of the spirite, loue towards God, and desire to walke in his obedience: this fruit of thy faith is to thee a sure testimonie that it is in thee, though but small and weake. But thou wilt say: what comfort or assurance of saluation can a faith so weake and little giue me? I answer; It can assure thee of thine adoption. For so thou haue but one sparke of true faith, thou art the child of God. Faith is of such a force, that (following the promise

— Math. 17. 20.

of God) one onely graine of it, though ne-

uer

uer so little, layeth holde on Iesus Christ to saluation. Againe, it is properly Iesus Christ which saueth vs, and not our faith: sauing in so much as it is the instrument, and as it were the hand by which wee take holde on Iesus Christ. Now, faith how little soeuer it bee, taketh holde on Christ, and receiueth him, not by halfes, but all whole: as an infant taketh and holdeth with his little hand a whole apple, though hee doth it not so strongly or surely as a man. By the apple of our eye, though merueilous little, wee see very great mountaines, and the very bodie of the Sunne, much greater than the whole earth: so our faith, though very little, taketh and receiueth all whole Iesus Christ the Sunne of righteousness. He who (being in a darke tower) seeth not the light of the Sunne, but by a very little hole, may notwithstanding assure himselfe, that the Sunne shineth vpon the tower, as well as he that seeth it by an open window, knoweth that it shineth vpon his house. Euen so, although we are hindered by the cloudes of mistrust, that we cannot see the Sunne of righteousness to shine vpon our soules

in his brightnesse: yet so that we see but a little beame, we knowe that the Sunne of life shineth ypon vs, which assureth vs that we are the children of God. Also, whosoever in this life shall haue the least faith among all the elect, shall yet enioy Iesus Christ all whole, and not a little or halfe saluation, but the full accomplished saluation of eternall life. For whosoever belce- ueth in Iesus Christ, saith *S. Iohn*, shall not perish, but haue life euerlasting. Now, as this ought greatly to comfort vs in the weaknesse of our faith, so ought it to bee a sharpe spurre to inforce vs to grow in faith, that feeling so much the more clearely and liuely the peace and ioye of our consciences, by the assurance that we are the children of God, we may the more strongly resist all temptations, and glorifie our God.

Iohn. 3. 16.

2. Temptation
through the
smallnesse of
our sanctifi-
cation.

Iam. 2. 17. 20.

There are others, who call their faith and adoption in doubt, saying: That true faith cannot be without good workes. Now, I feele my selfe so miserable a sinner, that it maketh me to doubt of mine adoption. Indeede this is a thing greatly to be lamented, that we render no better obedience vnto God, that there is in vs no greater

zeale

zeale of his glorie, nor more feruent charitie towards our neighbours : and to bee short, no better amendment of life. But if thou hast begun to hate and flee sinne, if thou feelest that thou art displeased at thy infirmities and corruptions: If hauing offended God, thou feele a sorrow and grieve for it: if thou desire to abstaine : if thou auoydest the occasions: if thou trauailest to doe thine indeuour: if thou prayest to God to giue thee grace: Al these holy affections proceeding from no other then from the holy Ghost, ought to be vnto thee so many pledges and testimonies, that he is in thee.

As also *S. Paul* teacheth vs, saying: that as Rom. 8. 5.

those that delight in the works of the flesh, are of the flesh, so on the other side, those that delight in the workes of the spirit, are of the spirite. These holy desires then to the workes of the spirite, are testimonies of the spirite dwelling in thee. So as being thus led by the spirite of God, thou art the childe of God. saith *S. Paul*. And indeede seeing

the children of *Adam* are naturally incli- Rom 8. 14.

ned to al vices and corruptions, it is a marke Rom. 3. 10.

of regeneration, and so of being the childe of God, when contrarie to nature we are

Matth. 22. 37.

.Cor. 13. 9. 12

Aug. ad Bonif.

b. 3. cap. 7.

displeased with our infirmities, & fighting against them, we desire and indeuour to fashion our selues according to the will of our God. God hath commanded vs to loue him with all our heart, with all our vnderstanding, and with al our soule. Now, as we cannot know God in this life, but in part, and darkly, so we cannot loue him but in part, yea very little. The perfection is reserved for heauen, as also S. *Augustine* saith: All the faithfull ought earnestly to aspire to this, that they may once appeare before God, pure & without spot. But for as much as the best and most perfect estate that we can attaine vnto in this present life, is no other thing, than to profite from day to day: then shal we come to this marke, when, after putting off this sinfull flesh, we shall cleaue fully to our God. Therefore also, as the same author saith, when men speake of the perfection of the children of God in this life: to this perfection is required the acknowledging of their imperfection. It is as well in truth, as in humilitie that the Saints acknowledge how imperfect they are. God deferreth the accomplishment of our holinesse and charitie vntill the life

to come, to the end that this pride (which
 taketh force through the increase of vertue)
 should not ouerthrow vs, but that walking
 in humilitie, God might accomplish his
 mercie in pardoning vs, his power in su-
 staining vs, and his truth in sauing vs. And 2. Cor. 12. 9.
 indeed there is nothing more weake, saith
 S. *Augustine*, than the proude, nor more
 strong than the humble: For as the proude;
 trusting in himsele, who is nothing but 1. Pet. 5. 5
 vanitie, hath God his aduersarie, who resi-
 steth the proud; so the humble mistrusting
 himsele, hath God for his strength and
 saluation. God indeed in his law requireth
 a perfect obedience. But that which he loo-
 keth for of vs his children in this life, confi-
 steth more in the desire to obey, thā in obe- Rom. 8. 5.
 dience it selfe. According wherunto he saith
 by his Prophet *Malachie*, I wil spare them, Mal. 3. 17.
 as a father doth his own sonne that serueth
 him. If a child take paine to write well, or
 to do as he should do any other seruice that
 his father hath commanded him, although
 there bee great want both in the writing,
 and in the other seruice; yet in bearing
 with him hee prayseth him, and sayth,
 that he hath written well, he had done his
 duetic.

ductie. Godlinesse, the loue towards God, and the obedience that we owe vnto him, is often signified by the feare of God, the
 Psalm.111.10. which also *Dauid* calleth the beginning of wisdom. And those that haue this feare of God, are acknowledged and called the children of God. Then if thou feele such loue and reuerence toward God, that thou feare to offend him, thou art the childe of
 Psalm.112.1. God. But then thou fearest to offend God, when thou shunnest the occasions and inticements to sinne, and when hauing offended, through ignorance, ouersight, or other infirmitie, thou feelest sorrow and displeasure, to raise thee vp againe, being resolved to sin no more and praying to God that he will conduct thee by his holy spirite, that thou maist walke constantly according to his word. S. *Iohn* saith, that the children of God sin not: not that they offend not God every day, or that they commit not sometimes most grieuous offences, as *Dauid* and S. *Peter*: And as daily experience doth too much conuict euery one of vs. But hee saith, that they sinne not, because they loue God, and are afraide to offend him, and do not willingly giue themselves to doe euill:
 but

1. Iohn 3. 9.

2. Sam. 11.

Matth. 26. 74.

but have sin in such detestation, that they
feele in themselves that conflict, which
S. Paul setteth forth vnto vs in his own per-
son, in as much as they would do the good Rom. 7.
which they cannot do, and do vnwillingly
the euill which displeaseth them: whereof it
followeth, as the Apostle concludeth, that
if they do that which they would not do, it
is no more they which do it, but sin which
dwelleth in them: which on the one side
ought to giue them occasion to mourne
and to cry with the Apostle, Alas wretch
that I am, who shall deliuer me from the
body of this death? But on the other side
they ought to feele the comfort which he
addeth, saying, I thanke my God through Rom. 8. 1.
Iesus Christ. And wherefore? Because there
is no condēnation to those, who thus figh-
ting against the flesh, walke after the spirit,
and consequently are in Iesus Christ. For
the rest, when thou feelest a doubt of thine
adoption through the want of rendering
to God such obedience as thou oughtest,
know, that Sathan is at hand with thee, fal-
sifying the Gospel, in perswading thee, that
thou shouldest bee saued by thy workes;
or willing to make thee blaspheme Iesus
Christ,

1. Tim. 1. 15

Matth. 9. 13.

Rom. 8. 5

Rom. 8. 1.

Rom. 7. 22.

3. Temptation, because the feeling of the fruit of our prayers is so long deferred, and because of the weakenesse of them.

Christ, in making thee beleue that thou mayst and oughtest to be (at the least) in some part, a Sauour of thy selfe, and so a companion of Iesus Christ. Answer to this temptation, that thou art a poore sinner, but that Christ came to saue sinners, and that there is saluation in none but in him. Furthermore, if thou feele a desire to the works of the spirit, thou art of the spirit, and there is no condemnation to thee, as is said. If thou delight as touching the inward mā, in the obedience of the commandements of God, he accepteth thee for holy and iust, receiuing this desire to obey him, for an obedience acceptable vnto him. He accepteth his own worke in thee, and pardoneth thee thine. Continue in this holy desire, fighting against the flesh and the world, strengthening thy selfe by feruent praier to the Lord. And behold the certaine testimonies of thine adoption. But thou wilt say, I haue of long time asked of God, & do daily aske his holy spirit, the increase of faith and grace to bee obedient vnto him; yet I feele no manner of fruite of my prayers. If God loued me, and accounted me for his child, would he not heare me? It is the same

com-

complaint, that in olde time past **David** Psal.69.4.
made, saying : I am wearie of crying, my
throat is hoarse, mine eyes are failed, while I
wait on my God. And in another place :
My God, I cry by day, and thou answerest Psal.22.2.
not ; and by night, and I haue no rest. Now
in saying he had no rest, he sheweth that he
did continue in praier. Also Iesus Christ ex-
horteth vs to this diligence, by the example
or similitude of the importunat widow, Luke 18.1.
crying still vpon the wicked Iudge to doe
her right, and at the last obtaining by her
importunacie. And besides that, he waketh
vs vp, saying : Heare what the wicked
Iudge saith : Because shee troubleth me, I
will do her iustice. And God which is your
Father and Sauour, who is iust and loueth Psal.11.7.
righteousnesse, shall not he heare the crie
of his children crying vnto him night and
day ? Verely I say vnto you, that hee will
doe it, and that quickly. He that went by Luke 11.5.
night to his neighbour to borrow bread,
continuing still his request, though the o-
ther alleaged many excuses, yet at the lēgth
he obtained what he would. Cōtinue then
in praying to God, without discouragemēt.
This perseuerance in prayer is an euident
and

Luke 11.13.

Iohn 5.14.

Esay 65.42.

Psalm.65.3.

Marth.15.22.

and vehement testimonie of thy faith. For that is not found but in the childre of God, guided by his spirit : especially seeing thou askest the holy Ghost, whom Iesus Christ promised thee, thou askest that, which by his promise is due vnto thee, without doubt he will giue it thee. And seeing thou askest the increase of faith, and grace to obey him, thou askest that which he commaundeth thee to haue, and so that which hee liketh and is pleased withall. Be then assured that thou shalt be heard. Behold, saith *S. Iohn*, the confidence that wee haue with God, that if wee aske any thing according vnto his will, he heareth vs. And if we know that hee heareth vs, whatsoeuer wee aske, wee know wee shall obtaine the requests that we haue asked. His promises cannot fayle nor deceiue. Yea, be thou certaine, that before thou hast ended thy prayer, hee hath heard thee, as *Esay* saith, For our God is a God that heareth prayers, sayth *David*. But thou owest him this honour to submit thy selfe to his wisdom, as touching the time of feeling or receiuing the fruite of thy prayers. If Iesus Christ had healed the daughter of the Cananite at the first petition,

of the children of God.

on, her Faith had not been so kindled in her, nor so commended in the Church vnto the end of the world. The fruites of all trees are not ripe in one day. In some they doe ripen sooner, and men waite patiently for the other, which ripen in the latter season, *Zacharie* and *Elizabeth* thought that they had prayed in vaine, asking of God posteritie in their youth. And when they were old, and without all hope for to obtaine it, the Angell of the Lord sayd vnto *Zacharie*, Thy prayer is heard: not that prayer which he made then, for hee thought not now to haue issue, but the prayer which hee made long time before. That which is more, doe wee not aske of GOD many graces, the which we knowe well that we obtaine, either in part, or in hope onely? the enioying or full accomplishment whereof is deferred either vntill death, or euen vntill the day of the resurrection. In the Prayer of all Prayers, taught by Iesus Christ, we do aske of God that his name may bee sanctified, his kingdome may come, his will may bee done in earth as it is in heauen. And when shall we see the full accomplished effect of this prayer, but in heauen, when Christ ha-
uing

Luke 1.13.

Matth. 6.9.

Acts. 4. 6.

Matth. 26. 39.

Heb. 5. 7.

uing giuen vp his kingdome to God his Father, wee shall loue him perfectly and praye him euerlastingly? Furthermore, he oftentimes heareth vs, so as Saint *Augustine* saith: not according vnto our will, but as is most for our profit, giuing vs better things than those that we expressely aske. The *Jewes* desired the coming of the *Messias*, & asked it of God. He deferred it of long time: at the last he sent him, but not such a one, as all (as it were) and the Apostles themselves looked for: to wit, victorious in battell, as *David*, to deliver them from the yoke of the *Romans* triumphing in riches and worldly glorie, as *Salomon*; but such a *Messias*, as obtayning victorie against the diuell, death, and sinne, hath established a spirituall kingdome in euerlasting life and glory. Iesus Christ feeling and apprehending the terrible gulphes of the fearefull wrath of God vpon him for our finnes, prayed with strong cries and teares to God his father, that he might not enter into the deepe pit of death. The Apostle to the *Hebrews* saith, that hee was heard: and yet notwithstanding he entered, and dranke the cup of the wrath, and of death

death, which the father had giuen him. But hee was heard, saith the same Apostle, as touching that which (in making his praier) he feared: to wit, from being swallowed of death. In like maner, *S. Paul* praieeth to God 2. Cor. 12, oftentimes, that he would deliuer him from the Angel of sathan that buffeted him, but God much better (as hee himselfe confesseth) gaue him to vnderstand, that the power of God was made perfect in his infirmities: so as he protesteth, as it were enioying the fruit of his prayers, though otherwise than he thought, that frō that time forth he would reioice in his infirmities, and would take delight in them, forasmuch as being weak in himself, he was strong in God. So we will demand many times commodities concerning this life, as health, goods, parents, friends, or our countrey: and God de- priuing vs of the, giueth vs spirituall graces, patience, faith, contentment in God, and other like: yea, and our praier tending only vnto the preservation, and enioying such commoditie appertaining vnto this life alone: God contrariwise depriueth vs of them to keepe them for vs in heauen, & to giue vs euerlasting enioying of them, as when

we are deprived of them, being persecuted for his name. And that which more is, when we feele weaknes in faith, negligence to heare the word of God, coldnes in charity, impatience in our afflictions, & we hauing asked of God graces contrary to these, feele no amendment: his will is to make vs feele that these graces are the gifts of God, seeing we haue them not when we will, and that he will keepe vs in humilitie by the feeling of our infirmities, and try our patience and faith, in waiting patiently vntill he make vs feele the fruite of our praiers. I thinke well (wilt thou say) that those that pray vnto God seruently and continue constantly in such praiers, haue therein testimonies that they are the children of God, and are assured to be heard. But what comfort may I take therein, seeing my praiers are so cold, and with so little feeling of zeale and faith required in them? But is it not in the name of Iesus Christ that thou praieest? & it is for the loue of his welbeloued son our advocate & mediator, that God heareth vs, and not for the excellency of our praiers. It is, as it were, by the mouth of Iesus Christ that we present our prayers to God, to be sanctified

John 16.23.

Exod. 28.38.

tified by him, & acceptable to God for his
sake, in whom he hath delight. Sathan, the
enemy of our prayers, by the feeling of this
infirmity, would make thee leaue praying
to thy God. Resist then this temptation.
Thinke that it is not a thing indifferent, or
left in thy libertie, to pray to God or not.
God hath commanded thee to pray; thou
owest him obedience; it is an honor he re-
quireth of thee, thou canst not deny it him.
God commaundeth thee to loue him with
all thy heart. Wilt thou say, I will not loue
God at all, because I loue him so coldly? I
will helpe the poore no more, because I
cannot doe it with a seruent charitie? To
conclude, what infirmity or coldnes soeuer
thou feelest, thou art bound to pray, and to
continue in thy duty. In the meane time, ac-
knowledge thy infirmities, & in thy prayers
aske double pardon, first of thy sins which
thou hast committed before, secondly for
this sin that thou praieest to God so negli-
gently. See how God (supporting the infir-
mitie of thy prayers) will smell a sweete sa-
uor of them, as incense offered by our high
Priest Iesus Christ, and shall make thee at
last feele the fruite of thy prayers. Many

Matth. 17. 5.

Matth. 6. 9.

1. Thes. 5. 17.

Matth. 22. 37.

Rom. 12. 12.

Psal. 141. 2.

complaine of another infirmitie, that hardly they begin their prayers, but instead of thinking of God, and of that which they aske of him, their mind is wandring other where. And for this they are vexed & troubled: and in truth it is a great infirmitie, for the which we ought greatly to be displeased with our selues. Notwithstanding it is common to all the children of God in generall. *Chrysostome* reprobuing those of his time for this infirmity, sheweth quickly the first originall, & after the remedy. Whence commeth this (saith he) that if we talke of war, of merchandize, or of other things of the world, we can discourse a great while without thinking of any other thing, and so soone as we set our selues to pray vnto God, our minds wander? It is because the diuell knoweth well, that in speaking of things of this world thou doost him no hurt, & therefore he suffereth thee to talke at thy pleasure, but when he seeth, that thou settest thy self vpon thy kneesto pray to God, he knoweth y^e thou goest to procure that, which is against his hart, and to the ruine of his kingdom. Therefore he thrusts himselfe in by and by, troubling & drawing thy thoughts
hither

*Chrysost. hom.
of the Canaan-
ites.
Matth. 15.*

hither and thither, to hinder the fruit of thy
 praers. Say then to sathan, who is hard by
 thee, and fighteth against thee, goe behinde
 me sathan, for I must pray to God. And if
 he be importunate, yet must thou pray to
 God to driue him away from thee. So thin-
 king to whom thou speakest, to wit, to the
 Maiesty of God; & how great things thou
 askest of him: be displeased with thy infir-
 mity, fight against it, & lifting vp thy hands
 to heauen continue in praier; and doe it so
 much the more couragiously & constant-
 ly, for that sathā feareth nothing more than
 the praers of the children of God; & shew-
 eth sufficiently in going about to trouble
 & turne away their minds to other things,
 that hee seeleth himselfe hindred by their
 praers, & that he feareth the fruit of them.
 On the other side, if it happen that by af-
 fliction either of body or of spirit, thou art
 so cast downe, that thou canst not make a
 framed prayer vnto God; be not discoura-
 ged for that, for at the lest thou canst desire
 thine owne health and saluation. There is
 neither sicknes nor yet tyrant that can let
 thee to desire: now, desire is prayer before
 God, saith *S. Augustine*; according where-

Pſalm.10.17.

Pſal.32.10.

Eſay.38.14.

The 4. temptation, be-
cause of the
little increaſe
of grace by
the exerciſes
of religion.
Matth.13.19.

unto *Dauid* ſaith, that God heareth the de-
ſire of the humble. Say thou then with
Dauid, Lord, all my deſire is before thee,
and the ſighs of my thoughts are not hid
from thee, *Ezechi*as king of *Iuda* in his af-
ſliction, could not diſtinctly pray vnto
God, but chattered as a Crane or a Swal-
low, and mourned as the Doue; yet ſo liſ-
ting vp his eyes on high, hee was heard.
What prayer maketh the little Infant to his
mother? He weepeth and cryeth, not be-
ing able to expreſſe what he lacketh. The
mother offereth him the breaſt, or giueth
him ſome other thing, ſuch as ſhe thinketh
his neceſſitie requireth. Much more then
the heauenly father heedeth the ſighes; the
groanes, the deſires and teares of his chil-
dren; and doing the office of a father, hee
heareth them, and prouideth for them.
There are ſome alſo that doubt of their a-
doption and ſaluation, becauſe they feele
not any comfort or increaſe of the graces
of God, neither by reading or hearing the
word, neither by communicating at the
holy Supper of the Lord. Now, if thou feele
thy ſelfe afflicted and troubled in this re-
ſpect, vnderſtand, that when thou goeſt to
imploy

employ thy selfe in these spirituall exercises,
sathan followeth thee, to make it vnfauey
to thee, yea and to take out of thy minde
the word of God that thou hast heard. Pray
then to God, that he driue him away from
thee. Secondly this commeth, forasmuch
as thou art not yet accustomed to the lan-
guage of the holy Ghost, so as it is to thee
as if thou didst heare an excellent sermon,
but of one whose language thou didst
scarce vnderstand, whereby thou canst nei-
ther feele taste, nor pleasure, and so thou
canst receiue but small profit. Then thou
must continue, and also accustome thy selfe
to reade and heare the word of God, thin-
king alwaies that God speaketh to thee for
the saluation of thy soule, praying him that
he will giue thee grace by his holy spirit, to
profit to his glorie and thy saluation. And
thou shalt feele at the last, that which is said
to sicke men that haue lost their taste, that
thy appetite will come to thee by eating.
And that the word of God, and the partici-
pating of the bread & wine in the holy sup-
per, shal be to thee more sweet than honey
to the mouth, as *David* saith. Many sicke
persons hauing neither taste nor appetite,

Psal. 119. 103.

Psal. 119. 11.

eate not with standing and receiue nouriture. So, though in reading and hearing the word of God, and communicating at the Lords supper, thou seeleſt not any taſte or appetite: yet in continuing, thou ſhalt receiue ſome nouriture for thy ſoule. And if it ſeemeth to thee that thou forgetteſt by and by, that which thou haſt read or heard, praſtiſe for thy ſoule that which thou doeſt for thy body: becauſe the meats digeſt and abide not in the bodie, thou returneſt to eate meate againe euery day: So be thou ſo much more diligent to heare and read the word, and to communicate at the holy ſupper without leeſing any one meale for thy ſoule, when God offereth it thee. And as the corporall meate though it paſſe away: yet there remaineth alwaies ſome nouriture for the bodie: ſo ſhall this ſpirituall meat be to thy ſoule. Yea it may be that at one ſermon thou ſhalt heare and remember one ſentence, which ſhall ſerue thee, as it were, for a paſſeport, a ladder or wings at thy need to conduct thee by, and by comforting and ſtrengthening thee, to liſt thee vp into heauen. If then, whē thou goeſt to read or heare the word of God, or to communicate at the

the Lords supper, thou praieſt to God (as thou oughteſt dayly to doe) that hee will giue thee his ſpirit, that thou maieſt profire: and ſo doeſt continue conſtantly in theſe ſpirituall exerciſes. This diſpoſition, this holy affection and obedience ſhall ſerue thee for ſure teſtimonies of thine adoption, and thou ſhalt without doubt, feele increaſe of the graces of God.

Finally, there are ſome, who hauing had liuely feelings of their faith with comfort and ioy in their conſciences, walking beſides in the feare of God, are afterwards greatly troubled, when theſe graces ſeeme to be dead in them, falling into doubt and miſtruſt of their ſaluation, or into crimes and ſinnes too vnworthy the children of God. For ſathan hereby indeuoureth to perſwade them, either that they neuer had the true faith, or that God hath caſt them off, taking from them the gifts and graces of his holy ſpirit: but both the one and the other conſluſion is as falſe, as the author of them is a great lier. And indeed, if the trees which haue flouriſhed and borne their fruite in ſommer, are in winter without fruite, without leaues, yea and without appa-

The fiſt temptation by the interruption of the graces of God.

apparence of life : doth it follow therefore
 either that they had not life in sommer, or
 that they are dead in the winter? When
 men goe to bed, they rake vp the fire which
 did burne : if thou marke it verie neere,
 there is no apparence either of heat, nor of
 brightnes: doth it follow therefore, that
 there had beene no fire, or that it is then
 quenched or dead? Contrariwise, hauing
 been couered ouer night, men kindle a-
 gaine in the morning the same fire that
 was hid and couered: and the trees that
 seemed to be dead in the winter, flourish
 and beare fruites a while after. If thou seest
 a drunken man, not hauing for a time the
 vse of reason, nor any feeling of it, wilt thou
 say therefore, that he neuer had a reaso-
 nable soule? or that hauing had it, it is now
 dead? Abide a few houres, and thou shalt
 be conuict of the contrarie. And so of that,
 that thou hast not presently the feeling or
 effects and fruites of faith, can it follow
 that thou neuer hast had them, or that ha-
 uing had them, thou hast lost them? When
 Saint *Peter* renounced Iesus Christ three
 times, cursing himselfe, was his faith
 quenched? On the contrarie, Iesus Christ
 hauing

Matth. 26. 47.

hauing prayed to God that his faith should not faile, and being without doubt heard, faith remained in him, but verie weake and sore beaten, but not destroyed nor quenched. *David* hauing committed adulterie and murther, acknowledged his finnes and offences, praying to God that he would not take his holy spirit from him. Then he had not lost it, rather it abode in him but as a fire couered with ashes, so as it is said; without hauing any feeling of it to keepe him from such a headlong fall. Faith then may be in a man without kindling: and being kindled, it is not out, although it be not perceiued for a time. Yea, but (wilt thou say) the Apostle to the *Hebrewes* sheweth that there be some, who hauing been lightned, hauing tasted the heauenly gift, hauing beene partakers of the holy Ghost, and tasted the good word of God, and the power of the world to come, fall backe and leese these graces, yea without hope euer to recouer them againe. What assurance then can I haue that faith abideth in me, and that God will yet make me to seele it hereafter? For as hee hath shewed mercie vnto *David*, and to Saint *Peter*; so doth

Luke 22.32.

Psal.51.

Heb.6.4.5.6.

doth he exercise his iust iudgements vpon
other, as vpon those of whom the Apostle
spake before. We denie not but that there
be reprobates that are greatly lightened
in the knowledge of the mysteries of sal-
uation (which the Apostle termeth here to
be partakers of the holy Ghost) and yet
that such apprehensions, tastings and fee-
lings as hee proposeth follow not there-
of. For, reading or hearing the testimo-
nies and representations of the mercies
of God toward his Church, of the loue of
Iesus Christ towards his elect, and of the
excellencie and felicitie of eternall life,
they conceiue these things in their vnder-
standing, and for the greatnes of them,
they are after a sort moued, and when they
talke of them, they seeme to bee parta-
kers of them. But the difference that there
is betweene them and the children of
God, lieth chiefly in this, that the appre-
hensions and feelings of the reprobate are
such, as a man may haue in the reading or
telling of an history, which toucheth vs no-
thing at all: but the feelings of the children
of God are as of a matter that toucheth
themselues.

Let vs consider for example the historie of *Ioseph*. Who is he that reading attentively, how *Ioseph* was sold of his brethren, carried into *Egypt*, put in prison: and Gen. 37. the sorrow that *Iacob* had, vnderstanding Gen. 39. that he was deuoured of a wild beast, that would not be moued with compassion towards *Ioseph* and *Iacob*? Who is he that Gen. 45. reading how *Ioseph* being able to containe himselfe no longer, made himselfe knowne to his brethren, and how weeping and crying out he said vnto the: I am *Ioseph*, Is my father yet a liue, and causing them to come neere vnto him, said, I am *Ioseph* your brother whom ye sold, but be not sorie; Shew to my father all my glory: Then throwing himself vpon the neck of *Beniamin* his brother, he wept, and in like manner *Beniamin* wept vpon his necke: after kissing all his brethren he wept vpon them. Who is he, I say, which is not touched and weepeth not with them? But because this is a historie of the fact of another, these motions and feelings soone passe away, so as hauing turned the leafe, or talked of another matter, all these feelings are vanished and gone. So is the feeling of the reprobate, hearing or reading

reading the testimonies of so great a mercie of God towards men, and of the greatnes of the happines of the kingdome of heauen: The vnderstanding and apprehension of these things, causeth some motions or feelings in them, as the Apostle saith. But forasmuch as these good things appertaine not vnto them, neither doe the feelings that they haue, take any seate or roote in their hearts, but are easily quenched and vanish away. On the contrarie, the feeling that the children of God haue, is, as of the good things that appertaine vnto them, and therefore it may well be cold and drowfie, but not die. As also the feelings that *Ioseph* and his brethren had were such, as although they had them not when they slept, yet when they awaked they returned againe. And although that by the death of their father, they were (as it were) interrupted: yet the benefite and the comfort abode by them still. Following this that is aboue sayd, we say boldly, that what feelings, what illuminations or apprehensions so euer the reprobate haue: so it is that they neuer feelee the holy Ghost in them, giuing them testimonie
that

that they are the children of God. For according to this testimonie, they should be, and should abide the children of God: seeing the holy Ghost can neither deceiue nor lye. As also after that God hath made vs once feeble by the testimonie of his spirit that we are his children, we are certaine that we cannot perish, but that we are indeed, and shall continue the children of God. For it is the testimonie and reuelation of the spirit of truth. Also he that giueth faith, doth not chaunge: and therefore his giftes are without repentance. The second difference may be taken from this word, tast, which the Apostle vseth: To wit, that the reprobate are like to him who hauing tasted a good peece of wine: making shewe as if he would buy it, vnderstanding the price, and not willing to giue so much, leaueth it there, without buying or drinking of it any more. So the reprobate hauing tasted the heavenly good things, finding them good, and praying them exceedingly, after they vnderstanding the price, that is, that they must renounce themselves, and beare the Crosse of Christ, to goe to take possession
of

Mala. 3. 6.

Rom. 11. 29.

Heb. 6. 4.

of the kingdome of heauen, which hee hath purchased for them with his precious blood. They will none of it at this price, and so renounce these good things without drinking or enioying them. But the children of God on the other side, hauing neuer so little a tast of these heauenly treasures, desire in such sort to haue the enioying of them, that they make resolution to forsake all, to enioy it. We will adde this third reason: That as those that haue their stomacks charged with euill humours, cease not to eate sometimes for all that, yea and to find tast in some good meates, but are constrained after (through the euill disposition of their stomacke) to cast it vp againe and to vomit: So some reprobates hauing within them an euill conscience, may well tast the good heauenly gifts, but this euill conscience, not being able to agree with the true and sure faith of the heart, stoppeth, that these giftes take no roote to fructifie to saluation, so that finally they cast it off, or let it wither and come to nothing. And this reason with those before, are the principall causes, for the which many, that seemd to bee the children of
God

God, do reuolt, as we will shew hereafter more at large. On the contrary, those who haue faith, are assured, that though y^e graces of the holy Ghost are often weake in them, and like fire couered with ashes, and trees in the winter, yet cā neuer come to nought or dye: rather they recouer strength at the last, whereby they are certaine to be, and to continue the children of God, and heires of euerlasting life. Furthermore, let vs remember that these foule and grosse faults of *Dauid* and of *S. Peter*, and of others are set before vs, first that they should bee to vs as a mirrour of the fragility of man, to acknowledge that if we be exēpted, it is by the grace of our God. Secondly, that we should so much the more stand vpon our gard. As if in walking thou shouldest see him fall that goeth before thee, thou goest not to fall with him, but thou art to be so much the more circumspect that thou fall not, as hee did. Thirdly, that vnderstanding that faith abideth in the (although very weake & feeble) thou mayst take courage, beleeuing certainly that faith which was once giue thee, cannot be quenched nor dy. And therefore continue in assurance that thou art the child

Luke 1.75.

of God, raising vp thy selfe by their example and resolving with thy selfe to walke constantly as the child of God in true holines and righteousness before him all the dayes of thy life. See how we ought to be resolved, that although the marks, feelings, and testimonies of our adoption set forth here aboue, be in vs but small and weake, and accompanied with great infirmities and conflicts: yet we may and ought to assure our selues, that these markes are truly in vs, and that therefore we are certainly the children of God, and inheritours of euerlasting life.

*That the Apostacie and renolt of some ha-
uing made profession of the true Religiō,
ought not to make vs call in doubt nei-
ther our Religion nor our adoption.*

CAP. 5.



WE haue vnderstood here before, how we may and ought to resist the doubts of our adoption, proceeding from our selues. Now, wee must shew how we may overcome the temptations

tions which come from others. There are two things principally, which trouble the consciences of many, to make them doubt whether they be the children of God, and in the way of saluation and of eternall life, or no. First, the horrible offence or stumbling blocke of those which abandon this Church, renouncing the doctrine of it, and returning to the puddle of idolatry: and specially when any persons hauing sometimes held any honourable place in the Church do reuolt, and become persecutours of the doctrine which they haue before taught and maintained. For thereof the deuill gathereth two consequences, no lesse daungerous then false: either that our Church is not the true Church, and so that we are not the children of God: or that there is no assurance of perscuerance in the faith, and consequently, no certaintie of being the children of God, which haue had and borne in appa-
rance the marks of adoption. The other offence consisteth in the grievous and long afflictions which we indure: for the prosperity of the wicked, deriding our miseries, and the apprehension of our owne troubles, giue occasion to doubt whether

Of the certaintie of the doctrine notwithstanding the reuoltes.

Mar. 20. 16.

Matth. 13.

1. Tim. 4. 1.

Act. 20. 30.

1. Cor. 11. 19.

2. Pet. 2. 1.

God care for vs, or whether he loue vs or no. And this ordinarie condition to those that make profession of our Religion, causeth many to condemne it, & haue it in detestation, as the mother and nurse of all calamities. As touching the 1. point, concerning those that reuolt, it is a smal stumbling block to trouble vs: for this was foretold vs, and it is a disease wherewith y^e Church hath alwaies been afflicted. Many shall be called, saith Iesus Christ, but few chosen. And the parable of the seed falling in diuers sorts of earth sheweth, that with much adoe the fourth part of those that shal heare and profess the Gospell, shall continue to the end. S. *Paul* hath foretold expresly, that in the latter tymes many shall fall from the faith. And he aduertiseth the *Ephes.* that euen frō among themselues there should rise vp men that should teach peruerse things. And the *Corinthians*, that there shal be in the church not only diuisions, but also heresies. S. *Peter* speaketh yet more largely: As there hath been (saith he) false Prophets among the people of Israel, so shall there be false teachers amongst you, which shall secretly bring in dainnable errours, and manie shall follow

low their damnable wayes, by whom the way of truth shal be blasphemed. Now, we must thinke the accomplishing of such prophecies so much the lesse straunge, because such hath been the condition of the Church of God at all times. What reuolt was there in the house of God before the flood, eight persons onely beeing found saued in the Arke, and yet amongst them one hypocrite, who after was cast off and accursed. Now, the Church of God being enlarged in the posteritie of *Sem*, agayne there was seene such a reuolt, that the Church of God was only found in the family of *Abraham*, himselfe being pulled out of Idolatry. In the time of *Elias*, the reuolt was so great in *Israel*, that he thought he had been left alone. At the comming of our Lord Iesus Christ, the Apostacie was so generall, that almost all the Church, at the least the principall members of it, lift vp themselues against the sonne of God, and crucified him. When Iesus Christ had gathered many Disciples, he was forsaken of the most part of them: yea, *Judas* also the Apostle fell from him, sold him, and betrayed him. Iesus Christ being taken prisoner by his enemies, all his

Gen. 6.

Gen. 9. 25.

Gen. 12.

1. Reg. 19. 10.

Iohn 6. 66.

Matth. 26. 14.

Matth. 26. 65.

Mar. 26. 69.

2. Tim. 1. 15.

2. Tim. 4. 16.

2. Tim. 4. 14.

Leuit. 10. 3.

Apostles fled away & forsooke him. *S. Peter* himselfe denied him thrise. *S. Paul* complaineth, that all they of *Asia* had reuolted, and saith in another place, that all had forsaken him. He noteth *Alexander* the Copper Smith, *Hymenaeus* and others who hauing beene the chiefe members of the Church, were become heretikes, and enemies of the truth. Now it is the same church, and wee must no more bee astonished at such reuolts, than at a man hauing rheums all his life (whereby hee casteth out of his body aboundance of humours) that should continue in the same disease stil euen in his old age: Herein rather wee ought to acknowledge the holinesse of God, wherewith also he would his Church should be adorned. For he purgeth his Church, not being able to indure that hypocrits should any long time keepe the place and title of his childrē approaching to his Maiestie. And hereunto we may apply that which *Moses* saith, when hee saw the fire had deuoured *Nadab* and *Abihu* the sonnes of *Aaron*, for offering before the Lord straunge fire: This is it which the Lord hath spoken, saying; I will be sanctified in those that approach

proch vnto me, and will be glorified in the
presence of all the people : shewing there-
by, that the nearer men approach vnto him
by honorable offices in his Church, and
profession of his word, so much the lesse
will he suffer their corruptions, but punish-
eth them more sharply, to the end, that as
the nearer the peece of wax approacheth to
the fire, so much the more the heate of it ap-
peareth in melting it. In like maner the ho-
lines of God may better be knowen in the
reuolt of hypocrites approaching to him,
and so he may be the more glorified of the
people in such iudgements. This is also the
cause why many, who before they had the
knowledge of the Gospell, seemed in out-
ward apparance very good people. After-
ward being ioyned to the Church, become
wicked and dissolute in their liues, and very
persecutours. It is the vengeance of God
that pursueth them, punishing their ingra-
titude, their loue of the world and of the
flesh, which they brought and nourished in
the Church, and the contempt of the honor
that God did them, when hee made them
approch vnto him, receiuing them into his
house, speaking to them by the preaching

of his word, and presenting vnto them vpon his holy Table, his own Sonne Iesus Christ for the foode of their soules. So farre off is it then, that we should be troubled for such reuolts, that on the contrarie, seeing that they are the vengances of God, we ought so much the more to feare, and to continue the more constantly and holily in the Church of God. And indeed if we did at this day see *Dauid* execute that protestation which he did make of purging his house from vicious & wicked persons, would we (thinke you) depart from it, doubting of the holynesse of it? Shall we not rather be confirmed to tarrie there still, desiring to liue holily? But more, what damage receiueth the Church in such reuolts? The glory of it before God consisteth not properly in the greatnes of the number, but in the holines of them. The health of a man consisteth not in the aboundance of humours, which will cause some deadly disease at the last: for euen they that are laden with them, take medicines to purge them, that they might be the more whole. This is it which God, hauing spoken of his Church of *Israell*, that her siluer was turned into drosse, and her wine

Psal. 101.

Esay. 1. 22.

wine mingled with water, added for a great benefit, that he would take cleane away all her scumme, and remoue al her lead frō her: and that hauing restored the Iudges and Counsellors, so as they had been at the beginning, it should be called the righteous and faithfull city. Experience sheweth, that in the prosperitie and peace of the Church many thrust in themselues, full of auarice, ambition, pride, and of other corruptions and vanities; to be short, it hapneth euen as in a sweet & rainy season, that many weeds come vp amongst the good hearbs, which shuld be choked of the, if the gardener pulled them not out. Then, when such people depart from the Church, returning to their vomit, it is as if God gaue a purgation to it, to make it more holy, and more acceptable to her bridgrome. Let vs further cōsider the causes of reuolts. If this hapned them when the Church was in peace and prosperity, it should seeme there were more occasion to call into doubt our doctrine: But it is in the time of persecution, that these reuolts are scene, and so, it is feare to leese their goods, their dignities, their parents, their countrie, their liues, that causeth them to reuolt.

2.Tim.4.10.

It is then the flesh, it is the world, it is the mistrust of God, and not the allowing of the Papisticall doctrine, that maketh them to change their Religion. As also *S. Paul* saith, that *Demas* had forsaken him, hauing loued this present world. And indeed did this miserable *Iohn Haren* reuolt during y^e prosperous estate of the towne of *Bruges*, wherein he was Minister? By no meanes. But perceauing the daunger, although he might yet haue exercised his Ministerie, he began to seeke the meanes as a hireling, to forsake his flocke. He knoweth what letters I writ vnto him, reproving his slothfulnesse, his crafts and euil conscience in the reasons which he put forth, to haue some colour to withdraw himselfe. He knoweth also what reproofes he had receiued by the letters of others, that he should not defile his ministry in intermedling so earnestly in the matters of warre and of policie. After the towne of *Bruges* was readred to the enemye, he withdrew himselfe into *Zeland* and *Holand*; where perceiuing that he began (as good reason was) for many considerations to bee suspected in our Churches, and in no reputation, he got him out of the countrie.

countrie. So feeling in his conscience small apparance to be established in his Ministry againe, hauing no hope of preferment in any other vocation, and being pursued by the iust iudgement of God falling vpon euill consciences; hee reuolted, thinking happily that he should receiue some recompence for the offence that he had offered against the holy Ministry, and at the least to enter againe into the possession of his goods. This then is not the chaunging of doctrine, which moued him, but (as wee haue sayd) it is the flesh, and the world: it is enuie that maketh the Monke. It is ambition the mother of heresie, as *S. Augustine* saith: It is an euill conscience, the rocke that maketh the shipwracke of faith, as *Saint Paul* saith, which hath made him to change his profession. To be short, God could no longer suffer such an hypocrite in his Church, nor such a filth in his holy temple: he would be sanctified in taking vengeance vpon him, who so inordinatly approached vnto him. He hath set him forth for an example of his iudgementes, that those that make profession of Religion, and chieflie the Minsters of the word, may studie

1. Tim. i. 19.

die more and more to walke with a good conscience to, keepe themselves in their vocation, to renounce the passions of the flesh, and the illusions of the world, and so with feruent prayers to continue constantly in the grace of the Lord. Furthermore, let him make as many shewes as hee will, let him sweare, let him lift vp his hands and his eyes to heauen, let him weare a great paire of beades, let him goe oft and deuoutly to the Masse; yet shall he not easily make the Iesuities (who are cunninger thā he) to beleue that he doth it indeed and from his heart. For those who among them haue any little more wit than the commō sort, vnderstand well enough, if they would confesse it, that the change of the holy Supper into the Masse, the worshipping of bread in it, the fierie purgatory after death, the opinion of meriting Paradise by works, specially those of supererogation; the setting forth of God the father, who is an inuisible and eternall spirit, vnder the figure of an old man: the worshipping of images, the inuocation of saints departed, candles lighted at noone dayes, and borne in proceession, the great beades hanging at their neckes, and other such

such idolatries and superstitions, are either so abominable or so manifestly cōtrary to the word of God, yea, or so absurd, as he that hath once knowne them by the light of the Gospell, can neuer allow them in his heart. But be it, that by the enchantment of sathan, and iudgement of God, he were indeed become a Papist, and that *S. Paul* himselfe should reuolt, preaching another Gospell; we ought, as he himselfe protesteth, to *Gal. 1.* hold him accursed, and not to be moued to doubt of our faith. For our religion & faith is not founded vpon the constancie or steadfastnesse of men, but vpon the truth of our God, and vpon the testimonie of the holy Ghost in our harts. If men be vnfaithfull, saith *S. Paul*, he remaineth notwithstanding *2. Tim. 2. 13.* faithfull, and cannot deny himselfe. When Iesus Christ forsaken of his Disciples, shuld aske vs, if wee also would leaue him: wee are taught to answer with the Apostles; *Iohn 6. 67.* Lord, whether shall we goe, thou hast the words of eternall life. The faithfull Pastor must (without beeing astonished at the reuolt of many) say with *Esai*, *Esay. 8. 18.* Behold, I and my children which God hath giuen me, are for signes and wonders. The
horrible

horrible & feareful vengeance, which waiteth on, and followeth these cursed apostates at the very heeles, should make vs to tremble, and to resolute to renounce all that is vpon the earth, that we may get and hold fast al that is in heauen: and so leauing these poore reuolters to the iudgement of God, to cast our eyes vpon those, who euen in our time haue indured so constantly the losse of their goods, reproches, prison: to bee short, who chearfully haue entred into the flaming fire, and by cruell death mounted into the kingdome of heauen; to the end that such autentique seales of the heauenly doctrine, may confirme our harts to continue constantly, and chearfully to follow their steps, and so be their companions in glorie. We ought not to bee troubled at these reuoltes, as if we were not assured to continue in the faith, whereby also it shall come to passe, that wee shall be in doubt whether we are, or shall continue the children of God. For as the markes of our adoption set forth here before, are of two sorts: the one inward before God, and the other outward before men: they which haue the inward markes, which consist in the

Of the assurance of our adoption notwithstanding the reuoltes.

the testimonie of the holy Ghost in our harts, in the peace of our consciences, and in the holy desire of our soules, seele these graces, which assureth them that they are the children of God, chosen to eternall life: yea more certainly than we are assured by the light of the sun that we see, and by the heat that we feel, that the sun shineth. And indeed they haue the white stone, whereof mention is made in the Reuelation, and in that stone a new name of the child of God

The world, saith Christ, cannot receiue the spirit of truth, because it hath not seen him, neither hath known him: but ye know him, saith he to his Apostles, for he

touching the outward marke of being a member of the visible Church, it is also verie certaine in respect of God, in as much as speaking to vs, and sealing his words by the sacraments, he neither wil, nor can deceiue or lie. But if men hearing his word, and communicating at the Sacraments, reiect in their hearts the spirituall graces, which are offered vnto them, and so abide vnfaithfull, and wicked within (when not-

Reuel. 2. 17.

Iohn 14. 17.

with-

1. Iohn 2. 19.

Rom. 11. 29.

Matth. 15. 13.

Matth. 13.

2. Tim. 2. 19.

withstanding they are held for faithfull and the children of God, because of the outward profession) it is no maruell if God at the last doe discover them, and cast them off; shewing therein, that they were neuer his. And this is it that S. *Iohn* saith of such; They went out from amongst vs, but they were not of vs; for if they had been of vs, they would haue tarried with vs. But that is, that it might appeare that all are not of vs. They that are once grafted in Christ, cannot perish: for the gifts of God are without repentance. But euery plant, saith Iesus Christ, which my father hath not planted, shall be pulled vp. The parable of the seed falling into diuers sorts of earth, teacheth vs two points to this purpose. First, that manie shall heare the Gospell, but without fruit. Secondly, that it shall be their owne fault. For if entring into the Church, they bring their cares and loue to the world, without hauing will to forsake them, so as it like thornes, choake the good seed of the word, and so hauing no moisture of the grace of God, they wither at the first sunne of persecution; a man may see the cause of their reuolt, to wit, because they were

were not the children of God. *S. Paul* hauing said, that God knoweth who are his, addeth : and whosoever calleth vpon the name of Christ, let him depart from all iniquitie: shewing thereby, that if there be any which ioyne themselves to the church, calling vpon the name of Christ, and do not depart from iniquitie; they discouer thereby, that God neuer tooke them for his. Which thing is good to be noted. For many thinke, that to be of our Church needeth nothing, but to change the masse to the preaching, and to the communicating at the Lords Supper. And when they vnderstand, that to be the child of God, is required to renounce themselves, to leaue couetousnes, ambition, drunkennes, the world, and all pompes : to be short, that they must put off the old man, and be a new creature: not being disposed to doe this, they leaue the preaching, and returne to the Masse. Now be these the children of God that reuolt, that they should make those that are indeed and continue to doubt? Nay, rather they are the children of the world, who hauing brought the world in with them, haue also carried the world away with them.

H

Phil. 1. 6.

Aug. de cor-
rect. & gra.
ca. 12. to 7.

Rom. 12. 1.

1. Iohn 3. 3.

them. They therefore that haue once beleeued, who also beleeuing, feelee a desire to liue according vnto God, are assured that they cannot perish. He that beginneth this good worke in them, will accomplish it, euen vnto the day of Christ. And to this purpose saith S. *Augustine* very well. He which made vs good, maketh vs also to perseuer in goodnes: but they that fall and perish, were not of the number of the predestinate. It remaineth, that considering in the fall of hypocrites, the double mercie of God toward vs. First, that he hath receiued vs into the number of his children. Secondly, that he will continue his grace towards vs, euen to the end: there remaineth, I say, that we feelee our selues double bound to practise the exhortation of S. *Paul*, beseeching vs by the mercies of God, to offer our selues a liuing sacrifice, holy and pleasing to God, and not to be fashioned like this wicked world: but rather endeavouring to this, that being transformed by the renewing of our vnderstanding, we may approue and follow the good & perfect wil of God. And let vs remember that which S. *Iohn* saith, That they that haue hope to liue with

Iesus

Iesus Chrill, and to see him as he is, do purifie themselves as he is pure.

That afflictions ought not to make vs to doubt of our adoption, but rather confirme vs.

CAP. 6.



ET vs now come to that stumbling block and trouble, that proceedeth from our afflictions. What appearance is there (saith the flesh) that we are the children of God? our goods are violently taken from vs, our possessions are confiscate, and our offices and Estates are taken away. We are driuen out of our countrey, yea from countrey to countrey like vagabonds: wee are hated of father and mother, and of our other kinsfolke and friends: we are drawne and kept in prison: we are derided and brought into extreme calamities and miseries: we are as sheepe of the shambles, appointed to the sword, to the gallows, and to the fire: To be short, we see nothing but the signes of the wrath and the curie of God vpon vs. And that

which more is, the Church which we haue said was the kingdome of Christ, and the house of God, how is it assailed by the mightie men of this world? whom also we see to come to the end of their enterprises, to oppresse, tread vnder foote, rent and scatter this Church, exercising all crueltie against it, as hungrie wolues vpon a flocke of sheepe, forsake of their shepheard. They triumph in their victories, and wee hang downe the head and weep, bowing downe our necks vnder the yoke of afflictions. They increase in riches, and we consume in pouertie: they are aduanced to honors and dignities, and we are despised as rebels, and wicked and seditious people. See what the flesh saith: and yet these are but discourses and complaints of great ignorance or infirmity. For what is that which troubleth and offendeth vs in this condition and estate? Euen that whereby we ought rather to be confirmed, in the assurance that we are the children of God, and indeed happy. First, if God had promised to intreat his children in this world delicatly, and to set them vp in riches and high estate, wee might haue some occasion to doubt
whe-

whether we were the children of God, all calamities and afflictions quite contrary falling vpon vs. But seeing it is so, that the holy Ghost hath foretold vs both often and manifestly, that the children of God should be afflicted, and that those that would liue faithfully in the feare of God in Christ, shall suffer persecution; this persecution and affliction ought rather to serue vs for a signe that we are the children of God. 2.Tim.3.12.

Moreouer, if the most excellent seruants and children of God haue alwayes beene most afflicted, Afflictions ought not to make vs doubt of our adoption and saluation, except we wil cal in doubt the saluation and felicitie of those, whom we confesse to be verie blessed children of God: Especially, if afflictions doe serue greatly to pull our hearts from the earth, and to lift them vp into heauen, to purifie our faith as gold in the fire, and to fashion vs into a true obedience of God. Then the vtilitie and profit which commeth vnto vs thereby, ought to serue vs for a sufficient prooffe, that in afflictions God sheweth himself to be our father, hauing care of our welfare & saluatiō. And yet more, seeing the taking away of our

goods temporall, shall bring vs forth an eternal treasure in heauē, the mockeries and reproches shall be turned vnto glorie before God, the teares into ioy, our sufferings into comforts. Who is he that wil not confesse, that such afflictions proceed from the verie loue of God towards vs? To be short, seeing that God, strengthening vs in the midst of the fires of tribulations, sheweth in our infirmity his might and bountie, and seeing (when wee suffer for his name) he maketh vs witnesses of his truth: our afflictions are (as it were) stages from whence he maketh his owne glorie to shine, and giueth increase vnto ours. So farre off is it then, that being afflicted, wee should bee troubled or offended, that contrariwise those troubles ought to serue vs for an assurance, that we are the children of God: whereof that we may be the better resolved, we will treat of these points more at large.

That

*That the afflictions that happen unto vs,
haue been foretold, and therefore they
ought to confirme vs in the assurance of
our adoption.*

CAP. 7.



He holy Ghost hath at all times foretold and testified by sundrie and manifest sentences, that the children of God should be persecuted and afflicted in this life, yea, in such sort, as the first afflictions should be but the beginnings of greater; and that passing one euil, they should prepare themselves to indure others that should follow, as the waues in the sea. God from the beginning of the world, hauing pronounced that hee would put enmity betweene the seed of the woman and the seed of the serpent, hath aduertised vs, that as long as there shall be diuels in the world, and children of God, they must vnderstand, that such enemies will imploy all their strength and meanes to persecute them: As this also is represented in the Reuelation, in that

Gen. 3. 15.
Prophecies
of the old
testament.

Reuel. 12.

Gen. 15. 13.

which is said by *S. Iohn*, that the old serpent not being able to deuour the son of God, nor the bodie of the Church, was verie angrie, and went to make war with the rest of her seed which kept the commaundements of God, and which had the testimonie of Iesus Christ. Likewise God hauing promised seed vnto *Abraham*, and added, that it should be as the starres of heauen. He told him by and by, that it should be afflicted, saying: Know thou for a certaine, that thy seed shall dwell and serue in a land that is not their owne, and shall be afflicted foure hundren yeares. And that which is more, he confirmeth this aduertisement by a vision or notable signe, commanding him to deuide in peeces an heifer, a ramme, a hee-goate, a turtle, and a pigeon; and sending a flight of byrdes vpon the dead carcases cut in peeces: he shewed him, that his seed (by the greatnesse of affliction) should be like vnto dead carcases cut in peeces, and exposed for a pray vnto the birdes. *David* in a few words sheweth this condition to bee common to all the children of God, saying, that the afflictions of the righteous are manie, And in how many sorts, and in how many

Psal. 34. 29.

many places haue the Prophets foretold of the afflictions that came vpon the tenne tribes of *Israel* carried after captiues into *Assyria*? In like manner of the kingdome of *Iuda*, the destruction of the Temple, the sacking of the Citie, the massacre of a great part of the people, and the captiuitie of the rest, by the space of seauentie yeares in *Babylon*.

Above all, Iesus Christ, who is the wisdom of God, how often hath he foretold the afflictions of his faithful seruants, and members of his bodie? Prophecies of the new Testament, Matth. 10. 16.

Behold (saith hee) to his Apostles, I send you as Sheepe amongst Wolues. Ye shall bee deliuered vnto the Consistories, and whipped in the Synagogues. Ye shall be hated of all men for my names sake. If they haue called the Master of the house Beelzebub, how much more his seruants. I am not come to bring peace vpon the earth, Matth 16. 24.

but a sword. If any will follow me, let him renounce himselfe, and take vp his crosse and follow me. They shal deliuer you to be punished, and shall slay you. If they haue persecuted me, they will also persecute you. Againe, Verely, Verely I say vnto you, Matth 24. 9.

that yee shall weepe and lament, and the world Iohn 16. 22.

Iohn 16.21.

1.Pet.4.17.

2.Thes.3.7.

Acts 14.22.

2.Tim.3.12.

Col.1.24.

world shall reioyce. Yea, he compareth the faithfull vnto a woman which trauaileth of childe. True it is, that the wicked are also tormented in their course. But Iudgement (saith Saint *Peter*) must begin at the house of God. And of this iudgement it is that Saint *Paul* doth speake, saying: That we are ordained to be afflicted, which he doth confirme by a sentence full of comfort, saying: That by many tribulations we must enter into the kingdome of Heauen. Againe, all they that will liue godly in Christ, must suffer persecution. But aboue all, that is to be noted that he said in another place: I reioyce, and fill vp in my selfe that which wanted of the sufferings of Christ: meaning by Christ, all the faithfull, with their head: and shewing, that God hath ordained a certaine measure of passions for this Christ, and consequently to euery one of his members his portion, which he must suffer to accomplish the passions of Christ. Now this is not without great reason, that the holy Ghost hath so carefully, and in so many sorts and manners foretold, that the children of God should be afflicted. It is to this end, as Iesus

Christ

Christ himselfe teacheth his Apostles, that we should not bee troubled or offended, when wee see the faithfull to be spoiled, chased away, imprisoned, mocked, and murdered, that then we should remember that it was told vs before : and that it cometh not to passe by fortune or chance, nor by the absolute will of men that we are afflicted : but by the appointment of God the father, and that this is the entertainment which he hath ordained for his seruants and children. But our flesh doth Iudaiz too much in this behalfe. Far as the *Jewes* in old time, looking for a *Messias* triumphing in the world, were offended at his humilitie and base estate, and so at the crosse of Iesus Christ, and therefore reiect- ed both him and his doctrine : euen so our flesh at this day doth still imagine a Gos- pell of veluet agreeable to their desires, and a kingdome of Christ that were of this world. See now why it is troubled and of- fended, deriding a Christ crowned with thornes, bearing his crosse vpon his shoul- ders, and laying it vpon all those that will be the children of God with him. But if the *Jewes* had well weighed that which *Esay* *Esay* 53. foretold

foretold of the *Messias*, that he should grow vp as a roote out of a dry ground, that he should haue in him neither fashion nor beautie to be desired, that hee should be despised and reiected of men, a man so afflicted and accustomed to sorows, that men should hide their faces from him; so much should he be contemned, that he should be oppressed with iniurie, afflicted, and led to the slaughter as a Lambe. To be short, that he should be numbred among the transgressours. Also that which *Zacharie* saith; Behold thy king commeth to thee humble, riding vpon an Ass. And that which *Daniel* saith, that the Christ should be cut off, and should not be. If, I say, the *Jewes* had well weighed these Prophecies, and many other like these, touching the abasement and afflictions of Christ: so farre off is it, that they haue reiected him, that on the contrarie, they would haue knowne by the accomplishment of those things that were foretold of him, that hee was indeed the *Messias* promised. In like maner, if we would carefully meditate on that which the holy Ghost hath fore-spoken of our condition, and that we must be conformable vnto the image

Zach. 9. 9.

Dan. 9. 29.

Rom. 8. 17.

image of Christ, suffer and die with him: the tribulations which accompany the profession of the Gospell, should be vnto vs signes and testimonies, that wee are Christians, and the children of God.

When the Angell shewed vnto the shepheards the natiuitie of Iesus Christ, saying, I shew vnto you great ioy, that this day is borne to you a Sauour in the Citie of *David*, which is Christ the Lord: He addeth, you shall haue these signes, ye shall finde the child wrapped in swaddeling clothes, and layd in a manger. Now, if these Shepheards (being come to *Bethlehem*,) had found the Virgine in an honourable Pallace, and the child in a magnificall and Royall cradle, had they not had iust occasion to doubt of the tydings of the Angell, this estate not agreeing with the signe that he had giuen? But hauing found the child in poore estate in a maunger, as the Angell had fore-told, they were confirmed to beleue, that it was the *Messias*.

Euen so, God hauing reuealed vnto vs by his word, that he hath chosen vs to be his children, hauing sealed it in vs by the testimonie and effectes of the vnction
of

of the holy Ghost: and hauing also giuen vs the markes in this, that he hath made vs the members of his Church: he hath fore-told, and hath also giuen one signe more of our adoption, that we shall be reproched and persecuted. If then the world did make much of vs, loued and honoured vs, wee might after some sort doubt of the word of God, and of our election and adoption. But seeing the accomplishment of that, that was fore-told vs, we ought to be so much the more confirmed in this assurance, that we are not of the world, but appertaine to our God. And this is it that Iesus Christ told his Apostles, saying: If ye were of the world, the world would loue his owne: but now because I haue chosen you out of the world, the world hateth you. If we aske the way to goe to any place, and that one tell vs (for a signe of the right way) that it is at the beginning durtye, and afterward full of hils, wee will leaue the other wayes which seeme straight, dry, faire and easie: and finding in that way which we take, durty and hils foretold and giuen vs for a signe, we will be so much the more confirmed, that we are in the right way.

John 15. 19.

of the children of God.

III

So the holy Ghost hauing foretold, that through many tribulations we must enter into the kingdome of heauen, and that the way leading to eternall life, is narrow and difficult: If we finde the way of the Gospell narrow and full of troubles, let vs acknowledge that wee are in the right way to the kingdome of heauen, and that wee ought therefore to be so much the more confirmed in assurance that we are the children of God.

Acts. 14.

Matth. 7. 13.

That the Children of God haue alwaies been afflicted, and yet still beloued of God.

CAP. 8.



His that the holy Ghost hath fore-spoken, that the condition of the children of God is to be afflicted, hath by experience been found to bee

true in all ages, whether wee consider the people and Church of God in the whole body, or speake of it particularly in the members of it. How long and grievously was the people of *Israel* afflicted in *Egypt*? *Moses* reciteth, that their life was

Examples of
the afflictions
of the Church
during the
time of the
old testament.
Exod. 1. 14.
vexed

Exod. 1. 18.

Exod. 1. 22.

Exod. 20. 2

Deut. 4. 20.

Exod. 3. 2.

vexed bitterly, thorough grieuous seruitude, and that all the seruice wherein they serued was tyrannous, *Pharaoh* intending to destroy them, and to roote them out by tra-uaile and excessiue labour. And not so being able to come to his purpose, neither yet by the commandement made to the Mid-wiues, to slay secretly all the male children which should be borne: at the last he appointed certain of the *Aegyptians* his subiectes, to be their hangmen openly. Whereby also when *Moses* was borne, his parents hauing hid him sometime with great feare, they were at the last constrained (for the auoyding of the furie of these hangmen) to put him out into the brinke of the riuer, abandoning him vnto death. Could there be any more barbarous crueltie vsed to any people? And yet, did they still continue to be grieuously afflicted fourescore yeares after the birth of *Moses*. So that it is not without a cause that the Lord called *Aegypt* the house of bondage, and an iron furnace. The which also he confirmeth, appearing to *Moses* in the midst of a burning bush, saying, I haue seene the affliction of my people. They were not so soon

in the way to depart out of *Egipt*, but *Exod. 14. 9.*
they were pursued by the army of *Pharaoh*,
having the Sea before them, and the moun-
taines on their sides, and so seeing present
death before their eyes, they did escape the
hands of *Pharaoh*, in passing ouer the Sea
on drie foote. Then they entred into the
horrible and fearefull Deserts: and going
three dayes through the Deserts, they found
no water, the first that they found was so
bitter, that they could not drinke it: They
were assailed of enemies, vexed with fierie *Exod. 15. 22*
Serpents, and inflammations vnaccusto-
med, and wandered vp and downe fourtie
yeares in those Desertes, liuing by Manna *Num. 21. 6.*
and water.

In the time of the Iudges, how oft was
the people of God brought vnder the cru-
ell tyranny of diuers enemies? Vnder the
raigne of *Manasses* King of *Iuda* there was *2. King. 21. 16*
such persecution against the faithfull, that
Ierusalem was filled with blood from the
one end to the other. But aboue all, it was
vnkindly handled, both before, and during
the Captiuitie of *Babylon*. The Citie of *Ie-*
rusalem was taken and sacked the Temple *2. King. 25.*
of God spoyled, burnt and destroyed. He
I that

Ier. 39. & 52.

Iere. 25. 12.

Esay 46. 7.

Esay. 41. 14.

Esay. 54. 11.

that escaped the pestilence, famine, and the sword, was transported into *Babylon* among the Idolatours their enemies, and plunged into all miseries and calamities, and that by the space of threescore and ten yeares, as it was foretold. The Prophet *Esay* doth sufficiently set before vs their miserable estate, calling the *Jewes*, persons despised, an abominable people, seruants to Lords, wormes of *Iacob*, the dead men of *Israel*, people afflicted, ouerwhelmed with tempests, without any comfort. Are they returned out of this captiuitie into *Iudea*? There they were vext of their enemies: and aboue all, how many horrible cruelties did they indure by *Antiochus*, *Herod*, and other tyrants.

Psal. 79.

Let vs also see what complaints the people of God make of the calamities that befel thē by the *Assyrians*, or (as other thinke) by this *Antiochus*, saying: O God, the heathē haue entred into thine inheritance, they haue polluted thy holy temple, and haue brought Ierusalē to a heape of stones. They haue giuen the dead bodies of thy seruants for meate to the foules of the ayre, and the flesh of thy Saints, to the beasts of the earth: they

they haue shed their blood like water on euery side of Ierusalem, and there was none to burie them. We haue been a reproch to our neighbours, and a mockerie, and a derision to those that are about vs. Againe, thou hast put vs (O Lord) far from thee, as sheepe to be eaten, and thou hast scattered vs among the heathen. Thou hast sold thy people without gaine, & doest not increase their price. Thou hast smitten vs downe into the place of dragons, and hast couered vs with the shadow of death. Also comparing the Church to a vine: wherefore (saith he) hast thou broken downe her hedges, that all they that goe by, plucke of her grapes? Psal. 44. The Boare out of the wood hath destroyed it, and the wild beasts of the field haue eaten it vp. It is burnt with fire and cut down. To be short, we may behold the estate of the Church in these words: Let *Israel* now Psal. 81. say, They haue oftentimes afflicted mee from my youth, they haue oftentimes vexed me. The plowers haue plowed vpon my backe, and made long furrowes. In like manner, after the Ascension of Iesus Christ into heauen, hath not the Church been, and that continually persecuted, and extremely af-

Psal. 44.

Psal. 81.

Psal. 129.

Examples of the afflictions of the Church since the time

of the new
Testament.

listed; as may appeare by the booke of the Actes of the Apostles, and by the Ecclesiasticall Histories, in the very which, a man may note ten generall persecutions, which were kindled in all the quarters of the earth, by the publike Decrees of the Emperours, besides those that were particular, which were made in diuers places by the Gouvernours, or seditions of the people. It is a horrible thing to thinke, & almost incredible, of the blood which was then shed, and of the desolations of Cities, yea and of some whole Prouinces. For as the Church was then spread ouer all the world, so in all the kingdomes of the earth, this fury of persecution was kindled. It was enough for any to confesse that they were Christians, and they should be slaine by thousands. Among other persecutions made by *Hadrian* Emperour of *Rome*, in the ninth yeare of his Empire, he caused ten thousand Christians to be crucified in *Armenia*. *Dioclesian* and *Maximinian* hauing enterprised to constrain the Christians, by all manner of torments and cruelties, to renounce their Religion and to sacrifice to the Idols, they forced them after a fashion so furious, that in the

Henry of Er-
ford.

Oros lib. 7.
chap. 25.
Vrsperg.

the space of seuentene dayes, there were thirtie thousand put to death, and as many or more, chained & carried to the merralls, a tormēt resembling after a sort, the punishment of the Gallies at this day. In those daies such cruelty was exercised at *Irenias* vpon the Riuer *Mosel*, that the Riuer was red with the blood of the Christians being slaine. The booke intituled *Fasciculus temporum*, witnesseth that the Christians that were in *England*, were all put to death. To be short, whole townes were burned with their inhabitants, for the hatred of Christian Religion. As touching the varietie of the sortes of torments and cruelties, the diuell surmounted himselfe in deuising the. Some were cut in peeces: Some were tormented with stripes of rods, euen to the bones: Some were cast to the Lions, to the Beares, and to the Tygers to be deuoured: Some were couered with beasts skins, to be torne in peeces of wolues and dogs: Some were burned quicke: Some were broyled vpon gridyrons: Some were crucified: Some had their bodies dropped on with burning pitch and boyling lead: Some were drawn vpon the pauement of the streets: Some

*Incens. in his
mirror lib. 2.
chap. 136.*

*Esse. lib. 8.
chap. 11.*

were dashed against the stones: Some were tumbled down headlong from high places, and into riuers: Some they smothered with smoke proceeding from a small fire: Some had their intrailes pearced with sharpe stakes: Some were throwne into the Lyme kils: Some were slaine with the stripes of staues & lead: Some had sharp reeds thrust between their nayles and their flesh: Some had red burning plates put vnder their arme-pits: Some were scorched quick, and then sprinckled with vineger, or powdred with salt: Some were set vp quicke vpon forkes, & suffered to dye of hunger or thirst. And those that could escape into the Desertes and Mountaines, either they dyed of hunger, or of thirst, or of cold: or they were deuoured of wild beasts, or slaine of theeues or carried away slaues to the *Barbarians*. Now, although these examples ought to suffice to make vs vnderstand what the condition of the Church hath alwaies bin, and so consequently of the children of God: we will yet notwithstanding, set forth some particular examples of those that haue been the most excellent seruants and children of God. *Abe!* hauing offered vnto God a
more

Examples of
particular
members of
the church
afflicted in

more excellent sacrifice then *Caine*, and so the time of
 receiuing the testimony that he was iust, the old Te-
 was mischieuousslie and traiterousslie mur- stament.
 thered by his brother. Among the Patriar-
 ches let vs consider the afflictions of *Iacob* Gene.4.
 beloued of God: After he had been long
 time in feare of the threatnings of his bro-
 ther *Esau*, at the last he was constrained to Mala.1.2.
 forsake his fathers house: being with *La-* Gene.28.
ban his vnclē, he serued him the space of 20.
 yeres feeding his flockes, induring the cold Gene.31.
 of the night, and the heat of the day: In the
 meantime he receiued so many iniuries at
 the hands of his vnclē, that he resolved with
 his wiues, the daughters of *Laban*, to steale
 away from him, & to depart without bid-
 ding him farwel. He being thus (as it were)
 fled, he was pursued of *Laban* prouoked to
 anger, and determining to vse him violent-
 ly, if God (as himselfe confesseth) had not
 forbidden him. Hauing escaped his hand,
 he fell into a new and horrible feare, for
 the comming and meeting of his brother
Esau, fearing (as he sheweth by the prayer
 which he made to God) least he would slay Gene.32.
 both him, with his wiues and children. His Gene.35.22.
 eldest sonne committed adulterie, and
 I 4 that

- Gene.34. that not with a straunge woman, but with his fathers owne concubine. His daughter is rauished and defiled. His children prophane Circumcision, the sacred seale of the covenant of God; making it to serue to murder, as they did all the inhabitants of *Sichem*, who asked nothing of them but frendship. By this crueltie more than barbarous, they exposed their father, themselves, and all their house, to manifest danger of vtter rooting out by their neighbours, if God had not held them backe. His owne children hauing sold their brother *Ioseph*, they made their father beleue that he was deuoured of wild beasts. Being pressed with famine, he sent his sonnes into *Egipt* to get corne: whereby *Simeon* being kept prisoner, he vnderstood that there was no hope of his deliuerie. but in sending his yongest sonne *Beniamin*: which was, as it were to take away his soule. What maner of life then is this of the good Patriarch, but continuall anguishes and afflictions, as himselfe confesseth, saying vnto *Pharaoh*, that the dayes of his pilgrimage were few, and euill. Among the Prophets let vs take *Moses*, to whome God shewed himselfe more
- Gene.35.
- Gene.37.
- Gene.42.
- Gene.47.9.

more familiarie. When he was yet a little infant, he was put forth and abandoned vnto death: being after come to the age of *Exod.2.* fortie yeares, and feeling that God had ordained him to deliuer his people of *Israel*, he began to exercise his vocation in slaying the *Egyptian*: whereupon hee was *Acts 7.25.* *Exod.2.* constrained to forsake the Court of *Pharaoh*, and to flye. And withdrawing himselfe into the land of *Madian*, hee serued *Iethro*, feeding his sheepe the space of forty yeares: Hee, I say, that was taken for the sonne of *Pharaohs* daughter, that might haue enjoyed the riches and pleasures of *Egypt*. Being after returned into *Egypt* by the commandement of God, to deliuer the people of *Israel*, incontinently so soone as he began to exercise his charge in speaking to *Pharaoh*, the *Israelites* being more afflicted than before, tooke occasion to murmur against him. Having conducted *Exod.14.1.* the people to the red sea, againe they rose against him with dangerous complaints. And finally, having retired themselves into the desert, hee was in continuall trouble, anguish and torment, for the plaints and murmuring of the people, for the enuie of his

Num. 12. 1.

Exod. 32. 19.

Deut. 34.

Heb. 11. 35.

his owne brother and sister : but aboue all, for the vengeance that God executed vpon his people, and specially for their sinnes, as when they made the golden Calfe : And this hauing continued the space of 40. yeares, at the last he died in the desert without entring into the land of promise. We may to this purpose set downe many other notable examples, as of *Iob*, *Dauid*, and others. But as euerie one may note their great and sundrie afflictions by the reading of the sacred Histories, so it shall suffice to set forth this which the Apostle writeth to the *Hebrues*, speaking of diuers of the faithfull, and seruants of God : Some (saith he) were racked, and would not be deliuered, to the end that they might obtaine a better resurrection. Other were tried with mockings and stripes : yea and by bands and imprisonment, They were stoned, they were hewen a sunder, they were tempted, they were slaine with the sword, they wandered vp and downe in sheepes skinner and in goates skinner, being destitute, afflicted and tormented, of whom the world was not worthy, wandering in deserts and in mountaines, and in deepe pits and caues

of the earth. As touching the examples of the children and seruants of God, which haue been since the comming of Christ in the flesh, he alone may and ought to suffice, for as much as we must be fashioned like to his image, and follow his steps. Now, this Prince of glorie, making his entrance into this world, created and maintained by him, found no place in the Inne, it pleased him to be borne in a stable, and to be laid in a maunger in steed of a cradle. By and by after *Herod* sought to slay him: for the which cause he was carried into *Egipt* by *Ioseph* and *Marie*. And what pouertie (trow ye) indured he there? Is he returned into *Iudea*? there he passed his life vntill he was 30. yeares old, in the abiect and base estate of a Carpenter: Did he begin his charge? after hee had fasted fortie dayes and fortie nights, he was hungerie, and had not whereof to eate in the desert. During these fortie daies and fortie nights, he was assailed of Sathan and tempted, and finally indured those three mighty assaults recited of the Euangelists. He suffered pouertie, not hauing one pillow to rest his head on, and liued by almes.

Examples of the children and seruants of God afflicted vnder the new Testament.

Luke 2.

Matth. 2.

Mark. 6. 3.

Matth. 4.

Luke. 9. 58.

He

Luke. 8. 3.

Matth. 11. 19.

Matth. 17. 63.

Iohn 7. 20.

Luke. 4. 9.

Matth. 26. &

27.

Acts. 9. 16.

1. Cor. 11. 23.

He was violently pressed with iniuries, being called glutton, drunkard, deceiuer, and one possessed with diuels. He was carried violently to the top of a mountaine to throw him downe headlong. He was betrayed of one of his owne Apostles: He was taken prisoner, spet on, buffeted, beaten, mocked, scourged, crowned with thornes. He was condemned to die, and hanged vpon a crosse betweene two theeues. And besides these persecutions and outward torments, what anguishes did hee feele, when he sweat bloud and water for distresse and feare? When he cast his face vpon the earth, and when he cried on the crosse, My God, my God, why hast thou forsaken me? let vs adde to this example, that of *S. Paul*, that vessell of election. When he was conuerred, Iesus Christ said vnto him, that he would shew him what he should suffer for his name. And so it came to passe, as he himselfe doth brieflie recite, making comparison of his owne person, with some of the false Apostles: Are they the ministers of Christ? I am aboue them, in trauailes more abundant, in stripes more than they, in prisons more, in deathes often. Of the
Iewes

Jewes I haue receiued (saith he) fīue times
fortie stripes sauing one. I haue been three
times beaten with rods, once I was stoned,
three times I suffered shipwracke: night
and day haue I bin in the deepe sea, in ior-
neys often, in perils of floods, in perils of
theeues, in perils of mine owne nation, in
perils of the Gentiles, in perils in the Citie,
in perils in the deserts, in perils in the sea, in
perils among false brethren, in labour and
trauell, in waching often, in hunger and in
thirst, in fasting often, in cold and in naked-
nes: besides the things that happen to me
without, there is that which combereth me
euery day, euen the care that I haue of all
the Churches. Now, let vs applie these ex-
amples to our purpose. When the Church
is persecuted, and the members thereof af-
flicted, the flesh calleth in doubt, whether
we be the true church and children of God,
or no. But what afflictions indure we, that
the most excellent seruants and children of
God haue not suffered before vs, as it ap-
peareth by the examples here before al-
leaged? And where is it that we finde, that
troubles and the crosse are markes of the
false Church, and of the children of the
world,

The vse of the
afflictions of
the Church,
and of the
members
thereof.

- world, and not rather the contrarie, as it hath been shewed aboue? The people of *Israel* being so grieuouſlie afflicted in the captiuitie of *Babylon*, and that for their ſins,
- Eſay. 41. 8. & 49. 13.** God by *Eſay* calleth them, his welbeloued ones, and his elect: and proteſteth that he can leſſe forget them, than the mother her child. And that hee had them grauen in his hands, hauing them alwayes before his eyes. And ſpeaking of them to *Ezechiel*, he ſaith: Thy brethren, thy brethren, the men of thy kindred. He contenteth not himſelfe to call them once his brethren, but doubleth the word, ſaying: Thy brethren, thy brethren, and addeth, men of thy kindred, that he ſhould not thinke, becauſe they were in this miſerable condition, that they were caſt off of God, but that hee ſhould acknowledge them for his brethren. In like manner, the holy Ghoſt ſpeaking of thoſe that were murdered and caſt to wild beaſts, calleth them the ſeruants of God, and his faithfull ones. The Apoſtle to the Hebrues ſpeaking of the faithfull which were tormented and afflicted after ſundrie manners, and cruelly put to death, ſaith:
- Heb. 11. 38.** That the world was not worthie of them.

It is as if he should say, that they being the welbeloued children of God, and brethren of Iesus Christ, the world full of abominable people, was not worthie that they should be conuersant and be any more among them. And so farre off was it, that *S. Paul* entred into doubt of himselfe for his troubles, that contrariwise he alleaged *2. Cor. 11. 13.* the to proue that he was a more excellent seruant of Christ than the others, hauing indured more than they all. And if this sentence pronounced by the father touching Iesus Christ: This is my well beloued son *Matth. 17. 5.* in whom I am well pleased, be true, euen then when hee swet blood and water for distresse, and then when he thought he was forsaken of God, so as being in this hell, he continued still the dearely beloued sonne *Luke. 9. 31.* of God: what occasion haue wee then, when wee are afflicted with our head, to doubt of our adoption? Let vs set before vs the great number of faithfull which were before the throne, and in the presence of the Lambe, clothed with long white robes, holding palmes of victorie in their hands: and let vs vnderstand by the testimonie of the holie Ghost, who they bee.

These

Reuel. 7. 9.

These are they (saith hee) which are come from great tribulation, and haue washed their long robes, & haue made them white in the blood of the Lambe. Therefore are they before the throne of God, and serue him day and night in his temple. And he which sitteth vpon the throne will ouershadrow them: they shall neither haue thirst nor hunger, and the sunne shall beate vpon them no more, neither any heate: for the Lambe which is in the midst of the throne, shall gouerne them, and lead them to the fountaines of liuing waters, and God shall wipe away all teares from their eyes. When Saint *Peter* exhorted his disciples to constancie saying: That they knew well, that the same afflictions were accomplished in the company of their brethren which were in the world. And when Iesus Christ said to his Apostles: ye are happie when you suffer iniuries and reproches, for so haue they persecuted the Prophets which were before you. The intention neither of Christ nor of Saint *Peter* was to set before them the comfort of miserable persons, as it is said, to haue companions in their miseries, but rather to shew them,

that

that the afflictions which they indured,
were proper to the seruants and children of
God, and that therefore they ought to com-
fort themselves, being honoured with the
liverie of their other brethren and members
of Christ, yea, the most excellent seruants
of God, as the Prophets were. And in deede *Rom. 8. 28.*
seeing those whom God had foreknowne,
those he hath predestinate to be fashioned
like vnto the Image of Christ. Let vs not
doubt (for so *S. Paul* saith) that it is a true *2. Tim. 2. 11.*
saying, that if we die with him, we shall
liue also with him, and if we suffer with
him, we shall also raigne with him. Let vs
remember the saying of Christ to his Apo-
stles: The seruant is not aboue his master, *Iohn 15. 20.*
If they haue persecuted me, they will also
persecute you, If the worlde hate you,
know that they haue hated me before you.
And this should be a thing monstrous to *Iohn 15. 18.*
see, vnder a head crowned with thornes,
members handled delicately. Shall wee
doubt then of our adoption, being called
vnto the same condition, which the welbe-
loued sonne of God tooke vpon him, going
to the enioying of his glory? Will we refuse
to follow him, ascending vp by the crosse
K into

Reuel. 7. 9.

These are they (saith hee) which are come from great tribulation, and haue washed their long robes, & haue made them white in the blood of the Lambe. Therefore are they before the throne of God, and serue him day and night in his temple. And he which sitteth vpon the throne will ouershadov them: they shall neither haue thirst nor hunger, and the sunne shall beate vpon them no more, neither any heate: for the Lambe which is in the midst of the throne, shall gouerne them, and lead them to the fountaines of liuing waters, and God shall wipe away all teares from their eyes. When Saint *Peter* exhorted his disciples to constancie saying: That they knew well, that the same afflictions were accomplished in the company of their brethren which were in the world. And when Iesus Christ said to his Apostles: ye are happie when you suffer iniuries and reproches, for so haue they persecuted the Prophets which were before you. The intention neither of Christ nor of Saint *Peter* was to set before them the comfort of miserable persons, as it is said, to haue companions in their miseries, but rather to shew them,

that

1. Pet. 5. 9.

Matth. 5. 12.

that the afflictions which they indured, were proper to the seruants and children of God, and that therefore they ought to comfort themselves, being honoured with the liuerie of their other brethren and members of Christ, yea, the most excellent seruants of God, as the Prophets were. And in deede Rom. 8. 28.

seeing those whom God had foreknowne, those he hath predestinate to be fashioned like vnto the Image of Christ. Let vs not doubt (for so *S. Paul* saith) that it is a true 2. Tim. 2. 11.

saying, that if we die with him, we shall liue also with him, and if we suffer with him, we shall also raigne with him. Let vs remember the saying of Christ to his Apostles: The seruant is not aboue his master, Iohn 15. 20.

If they haue persecuted me, they will also persecute you, If the worlde hate you, know that they haue hated me before you. And this should be a thing monstrous to Iohn 15. 18.

see, vnder a head crowned with thornes, members handled delicately. Shall wee doubt then of our adoption, being called vnto the same condition, which the welbeloued sonne of God tooke vpon him, going to the enioying of his glory? Will we refuse to follow him, ascending vp by the crosse

K

into

1.Pet.2.21.

1.Pet.4.12.

1.Iohn 3.1.

Col.3.3.

into his Kingdome? He hath suffered (saith *S. Peter*) leauing vs an example that wee shuld follow his steps. Let vs not then think it strange, as he saith in another place, when we are as in a fornace, for our triall, as if an vnwonted thing had come vnto vs. But rather in as much as we communicate with the afflictions of Christ; let vs reioyce that when his glorie shall appeare, we also may reioyce with gladnes. Now let vs vnderstand how he addeth, that suffering iniury for Christs sake, we are happie, forasmuch as the spirite of God which is the spirite of glorie resteth in vs, and the feeling which we haue, causeth vs to glorifie him, though of the blinde world hee is euill spoken of. Seeing the heavenly father hath vouchsafed vs such loue, that wee are called the sonnes of God, although the world persecute vs, because it knoweth neither the Father, nor vs: Let vs say boldly with *S. Iohn*, we are now the children of God: And although it doth not yet appeare what wee shalbe, yet we know (as he also addeth) that when Christ shall appeare, we shall be like vnto him, for we shall see him as he is. Let vs be contented to be dead in this world,

and

and to haue our life hid with Christ in God being assured that when Christ our life shall appeare, we shall also appeare in glorie. If the diuell will gather of our afflictions, that we are not the children of God; let vs say boldly that he is a lyar, or let him first plucke out of the ranke of God his children, the Martyrs, the Apostles, the Prophets, and other of the best and most approoued children and seruants of God, which haue been afflicted as well as we, and more than we: Euen the holy Virgine and Christ himselfe. But rather seeing that we beare their liuerie, let vs acknowledge our selues the children of God with them, and let vs say (with a holy resolution) with *S. Paul*, that there is neither death, nor life, *Rom. 8. 38.* nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor deapth, nor any other creature, which can separate vs from the loue of God, which hee beareth vs in Iesus Christ our Lord.

That the faithfull haue the common afflictions of the children of Adam, because of the xcellent frutes of them, testimones
K 2 of

CAP. 7.



1. Fruit to a-
wake vs out of
our finnes.

Gene. 42. 21.

O be yet better confirmed in this trueth, let vs now consider how the afflictions themselves, euen those that are common to the children of *Adam*, serue for our profite and saluation. First, for as much as the reliques of sin abide still, euen in the most perfect in this life, which maketh them hardened in their faults, and inclined to offend God: We haue need of helpes, to be waked, to be humbled, and drawne from our finnes, to keepe vs in the time to come, and so to dispose vs to a perfect obedience, holy, and acceptable vnto God. And to this end tend the afflictions of the children of GOD, which for this cause are called chastisements, corrections, and medicines of our soules. The children of *Iacob* hauing committed a detestable crime in selling their brother *Ioseph*, but they neuer thought of it, vntill that being in *Egipt*, pressed with reproches and imprisonment, they called to minde

mindeth their sinne, saying one to the other,
surely we haue sinned against our brother:
for we saw the anguish of his soule, when
he besought vs, and we would not heare
him, and therefore is this trouble happened
vnto vs. *Manasses* king of *Iuda*, hauing set
vp Idolatry againe, persecuted those that
would purely serue the Lord, so as *Ierusa-* 2. Chron. 33.
lem was full of blood, and hauing shut his
eares to the admonitions of the Lord, at the
last was takē by the army of the king of the
Assyrians, bound with manacles, fettered in
chaines, and carried prisoner into *Babylon*.
Then, being in afflictiō, he was exceedingly
humbled before God, he praied to y^e Lord,
and was heard, and caried backe vnto *Ieru-*
salem. Then he pulled down all Idolatry, re-
formed the seruice of God, & commanded
Iuda to serue the Lord the God of *Israel*,
Yea, the poore Pagan Marriners, of whom
the history of *Ionas* maketh mention, seeing
the continuance of the tēpest, concluded to
cast lots to know who was the cause of that
affliction; & God making it to appeare that
it was the sinne of *Ionas*, thereof is come a Ion. 1. 7.
commō Proverbe in a dangerous tempest;
that there is some *Ionas* in the Ship. And

Iere.8.6.

Esay.39.

2.Sam.11.

2.Sam.13.

2.Sam.16.22.

this proceedeth of a feeling and apprehension of the providence and iustice of God: this little sparke yet still remaining in man of the image of God, whereby we thinke, that it is he that afflicteth, that he is iust, and doth nothing but iustly, and so, that afflictions are corrections of our sins. Therefore *Jeremy* iustly reproveth the blockishnesse of the people of *Israel* in this, that being afflicted, no man said what haue I done? See now why God, to make vs more liuely feelee his iudgements, and to the intent to wake vs vp, and to conuert vs vnto him, sendeth vs oftentimes afflictions, which after a sort answer, and haue some conformitie to our sins. As for example, *Ezechias* king of *Iuda* sinned by ambition or vaine confidence, in shewing all his treasures to the Ambassadors of the king of *Babel*: and God tolde him by the Prophet *Esay*, that all his treasures should be transported into *Babel*. *Dauid* offended God in committing adultery, and in putting to death *Vriah*, & God chastised him in this, that *Amnon* his sonne defiled his sister *Thamar*; & that *Amnon* was slaine by his brother *Absolom*, that *Absolom* lay publikely with his fathers Concubines,

bines, according to that which God hath said vnto him: Thou hast done it in secret, & I will do it in the sight of all the people. The child borne in adultery died, and hee was threatned, that the sword should not depart from his house. Now as the afflictions bring vs to the feeling of our sins, to wake vs vp, and to humble vs; so thereof riseth the resolutions and protestations to fall into them no more, but to amend them. And this is it that is seene in those that by tempest of sea, or some grievous disease, are in manifest danger of death. They examine their conscience, their sins and infirmities then come before them: they aske pardon, and make protestations to liue better in time to come. The same also we see in children that are beaten of their fathers. This is it which the Apostle to the *Hebrues* teacheth vs saying, That no chastisement for the time seemeth pleasant but grievous: but after it bringeth the peaceable fruits of righteousness. And before he had said. That God chastiseth vs for our profit, that we might be partakers of his holines. The goodnes of God (saith S. *Augustine*) is angrie with his children in this world, that he may not be angry with them

2. Sam. 12. 10.

2. Sam. 12. 10.

2. Fruit, a. mendment of life, and first in works

Heb. 12. 11.

Prosper in sen. ex. Aug. 5.

in the life to come: and by his mercie he v-
 seth some temporall seueritie, to exempt
 them from euerlasting vengeance. Accord-
 ing vnto this, *S. Bernard* made this praier
 vnto God; Lord burne and cut in this tem-
 porall life, that thou mayst be mercifull to
 me in the life that is euerlasting. And it is
 the same that Saint *Paul* teacheth, saying;
 When we are iudged and afflicted, we are
 nurtured of the Lord, that we might not be
 condemned with the world. And to this
 purpose *David* protesteth, that before he
 was afflicted he went wrong: but now
 (saith he) I keepe thy commaundements.
 Againe, It was good for me that I was af-
 flicted, that I might keepe thy statutes.
 Medicines are giuen either to heale disea-
 ses, or to preuent them, and therefore are
 very requisit for the health and life of man.
 Now what be these afflictions, but me-
 dicines of our soules? as also Saint *Augu-
 stine* saith, this which thou so lamentest, is
 thy medicine, and not thy punishment.
 As in a house where there are many chil-
 dren, the rod is necessarie: and as in a Citie
 subiect to diuers diseases, and where there
 is an euill ayre, Phisitions are needfull: so
 in

1. Cor. 12. 32.

Psal. 119. 67.

Psal. 119. 71.

in the house of God, where there are many children inclined to euill, the rod is many times more necessarie than bread: and in such an hospitall full of diseases and sores, as the Church is (for out of it they are dead) it is a great fault if there be not Phisitions and Surgeons to heale the corruptions of our soules, and to keepe vs from offending God, and from falling into death. Many accustomed to delicat meats, haue their mouthes out of tast; and after falling sicke, they take bitter drinckes to recouer againe the health of their bodies: let vs chearefully doe the same for the health of our soules. And indeed, behold the difference betweene a mad man, and one that is sicke of a corporall disease; The mad man is angry with the Phisition, chaseth him away, and throweth away the medicine: but the other sendeth for a Phisition, taketh drinke at his hand, thanketh him, yea and giueth him a reward: So when God the soueraigne Phisition of our soules, visiteth vs, and giueth vs wholesome medicines, let vs not be like mad men, reiecting the hand of God, but receiuing the medicine, let vs giue him 3. In wordes and affection thanks and blesse him, after the example of heart.

of *Iob*. Furthermore, howſoeuer the goods and other commodities of this life ought to be helps to liſt vp our hearts to the ſpring from whence they come, that is, to the goodneſſe and power of God, to prayſe him : our corruption and affection to the world doth turne them quite contrarie to thrones and hinderances, ſo as God oftentimes cutteth them off, or taketh them away, mingletli them with afflictions, to turne vs from euill, to draw vs vnto him, and the better to diſpoſe vs to his ſeruice. Experience ſheweth, that in bankets and feaſtes men talke of the world : but where ſickenefſe, death and burials are, they talke of euerlaſting life. It is alſo ſeene that riches liſt vs vp in pride and inſolencie, and that pouertie bringeth vs downe and humbleth vs: that in proſperitie we triumph, and feele not the force of the ſpirituall inſtructions and teachings : but being afflicted with ſickenefſe or any other way, then we are godly people, we confeſſe that all fleſh is but graſſe, and that we haue here no abiding City. To be ſhort, our infirmities tending vnto death, make vs to liſt vp our vnderſtanding and affections to a better life.

Then

Then God, who is good, and doing well vnto men, who taketh not pleasure in our euils, afflicteth vs not, but to wake vs the better, and to sanctifie vs in his obedience, purifying our affections, and by the sorowes of troubles, maketh vs to abhorre our corruptions, the very cause of them. He doth as the good keeper of a vine, who cutteth his vine, that it may beare more and better fruite, not suffering it to grow wild, in leauing to many boughes on it. And as we cut the winges of hennes and other birds, that they should not flie away and be lost: so God cutteth off from vs the commodities of the flesh to keepe vs downe, that we lift not vp and destroy our selues with vaine confidence and pride. We see also that the corne shut within the chaffe commeth not forth, if the eare be not beaten: and that it tarieth still in the chaffe if it be not fanned. The like hapneth to the children of God if they be not beaten and fanned by tribulations, to bee seperated from the chaffe of the world, and the pleasures and impediments that be in it. The Prophet *Oseas* when he would shew how God would turne away his people from follow-

John 15.
Hose. 2. 6.

following Idolatrie. I will hedge (saith he) thy way with thornes, wherein he giueth vs to vnderstand, that as the beasts that go by the way, and see on the side of them faire fields, assaying to goe to them, and running vpon the hedges of thornes, if they feele the sharpe prickes, they go backe and returne into the way : So when the children of God go out of the right way to heauen, to goe to the fields of this world and of the flesh, God maketh them to come vpon the thornes of afflictions, to the ende, that by their prickings they may turne backe againe. When a mother willing to weane her child shall say vnto him night and day, my child, it is time to weane thee, thou art growen great inough, and I am with child, my milke is corrupt, it will make thee sicke; yet he is so fond of the brest, that he cannot forsake it : but if the mother put wormewood or mustard vpon the brest, the child sucking it, and feeling the bitterness, he quite forsakerh it without sucking any more. Euen so, though the preachers preach vnto vs, and exhort vs to forsake the corrupt milke of the world and of the flesh, yet we seeme deafe still, and are alwayes backward,

backward, vntill God put vpon these cursed teates the mustard and wormewood of afflictions to weane vs.

We haue also of our owne nature to much confidence in our selues, and in humane meanes, so as we know not what it is to hope in God against hope, and to trust to him without gage in the hand. So the riches, estates, traffiques, the leaning vpon men, on the husband to the wife, on the father to the children, on the good Prince to the subiects, are vnto vs as vayles; that keepe downe our sight vpon the earth, and as staues for vs to leane vpon. Now, our God taking away these vayles and carnall leaning stockes, maketh vs to feeble the weakenesse of our faith to humble vs, and to constraîne vs to looke vnto him, with a pure eye, to cleaue vnto him alone, and wholly to depend vpon him, according to that *S. Paul* saith, That he had receiued the sentence of death in himselfe, that he might haue no confidence in the flesh, but in him that raiseth vp agayne the dead. 3. In confidence.

This is it also which *S. Peter* teacheth by the similitude which he proposeth in the first chapter of his first Epistle and the sequenth

uenth verse, comparing the afflictions to fire, and faith to the gold, for as gold is put into the fining pot and furnace, not to consume it, but to trie and purifie it: so our faith is tried and purified in the fire of tribulation. For as it hapneth to him that is quiet and at ease, that hee falleth soone a sleepe, and hauing an apple or any other thing in his hand, it falleth, or is easelie taken from him: so the ease of the flesh bringeth vs a sleepe in the world, and causeth vs to leese the spirituall good things, and to suffer them to fall to the ground. On the contrary side: the more one forceth to take away a staffe which I hold in my hand while I am awake: so much the faster I shut it in, and hold it the harder, that it may not be taken away from me. Euen so the more the deuill indeuoureth to take faith from vs by tribulations, so much the more doe we meditate on the promises of God to hold it fast: and the more he thrusteth at vs to ouerturne vs, so much the more strongly we leane vpon the staffe of faith, to overcome his assaults. From hence also proceedeth this excellent fruit of inuocation of the name of God, And surely in the time

4. In Inuocation and prayers.

of prosperitie, when we are at our ease we pray not ordinarily, but of custome and for fashion, but being pressed with necessitie, being assayled on all sides, finding no comfort in the earth, and feeling that we perish if God doe not strengthen, aide and deliuer vs: then it is, that with all our hearts, we crie vnto the Lord, that we protest that he is our Father and Sauour, and that our trust is in him: as the feeling of our diseases is it that maketh vs runne to the Phisition. The Historie of the booke of Iudges sheweth by many examples that the people of Israel being in peace grew corrupt, but after beeing afflicted, they had recourse to God, asking of him deliuerance. When God slew them (saith *David*) then they Psal. 78. 34. sought him, and turned themselues, and rose earlie in the morning to seeke after God, and then they remembered that God was their rocke, and that the high and mightie God was their redeemer. I will go (saith the Lord by his Prophet *Osee*) and Ose. 5. 15. & returne to my place, vntill they confesse 7. 1. their fault, and seeke my face: They shall seeke me diligently in their trouble, saying: Come, let vs returne vnto the Lord, for it is he

Luke 15.11.

5. In patience
and hope.
Rom. 5.3.

Ioel. 2.32.

Rom. 10.13.
Rom. 10.11.
Rom. 5.3.

James. 1.2

he that hath spoyled vs, and he will heale vs, he hath stricken vs, and he will cure vs. So long as the prodigal sonne had meanes, he continued in his disorders: but being brought to extreme pouertie, he remembered his fathers house, and returned vnto him. Furthermore, our patience is proued and augmented by troubles, as Saint *Paul* teacheth: and by the experience of God his assistance, our hope groweth in so much as making vs (in the time of need) to feele his goodnesse, his power, and his truth, in strengthening and sustaining vs in assaults and conflicts, and in deliuering vs out of our afflictions: hee sealeth in vs the assurance of this his promise, that whosoever calleth vpon him shall bee saued. And he that shall put his trust in him, shall neuer be confounded. For this cause S. *Paul* teacheth vs to reioyce in our tribulations: adding, that tribulation bringeth, patience, and patience experience, and experience hope. And Saint *James* exhorteth vs to count temptations for matter of great ioy, forasmuch as the triall of our faith ingendreth patience. By the same meanes he trieth our obedience and fashioneth vs.

For

For when God intertaineth vs in prosperitie according to the flesh, it is easie to submit our selues to so sweete handling, and to frame our selues according to his will, with acknowledging of his goodnes and loue towards vs. But when he afflicteth vs with sickenesse, pouertie, reproch and other calamities: then to feele that he loueth vs, to like this handling, subiect our selues to this his will: herein consisteth true obedience. Rom. 12.1.

Then he afflicteth vs to try vs, and to fashion vs in this obedience; in as much as working in vs his children by his spirit, he maketh vs to commit our selues to his gouernement, to depend vpon him, and to suffer our selues to be guided by his hand, offering our selues as a liuing sacrifice, holy and acceptable vnto God, considering that it is reasonable, that we being his, by right of creation and redemption, he may dispose of vs as it pleaseth him. And herein there are two things to be considered. First, in as much as he is our creatour, we ought to practise that which *David* saith: Lord I haue held my peace, and haue not opened my mouth, because it is thou that hast done it: shewing thereby, that whether he tye

L

vs

6. In obedience, because he that afflicteth vs, is first our creatour.

Psal. 39.10.

vs to our bed by sicknesse, or bring vs to pouertie, or druing vs from place to place, he bring vs to many discommodities; or euen make vs to languish in prison, or passe through the sword or fire, we must thinke and say, Lord I hold my peace and will not murmur against thee: but render thee obedience, because it is thou that hast done it: for thou hast all authoritie ouer me, in as much as I am thy creature. And indeed if after the similitude of a potter, who is able to make of the selfe same lump of earth, some vessels of honour, and others of dishonour, *S. Paul* sheweth, that God had authoritie to chuse some to saluation, and to reiect others, so as they that are reiecte to be damned eternally, haue no cause to reply or murmur: how much more ought we to hold our peace and obey, when he disposeth that we shall be afflicted but for a little time, and that in the body onely? But that in this obedience wee may feele indeed that we are happie, we must marke an other poynt: that he which doth afflict vs, is not onely our creatour, but also our redeemer: not only God, but also our God and father. And that same assureth vs, that
according

Rom. 9. 20.

2. Because he
is our father
and redeemer.

according to the loue that he beareth vs,
and according to his infinit wisedome, he
will dispose nothing of vs, which shall not
be to his glorie, and to our benefit and sal-
uation. It is well knownethat fathers and
mothers take no pleasure to afflict their
children, and to make them to weepe. And
although they haue power to beate them,
to appoint them their diet, and to put them
abroad, either to Schoole, or to serue some
other, yet when they doe this, men doe not
onely confesse that they haue authoritie so
to doe: but also euerie one beleeueth, that
it is for the benefit of the children, whose
dutie also it is to like well of it, and to ren-
der vnto them willing obedience. Now,
properlie God onely is our father, as Iesus
Christ saith: Call ye no man father vpon *Matth. 23 9.*
the earth: ye haue but one father, which is
in heauen. What iniurie then do we to this
onely true father, that we being afflicted by
his hand, after what manner soeuer, do not
sanctifie his name, conforming our selues
to his will, thinking and confessing, that all
proceedeth from his goodnesse and loue,
to his glory, and our benefit and saluation?
See how, in the schoole of affliction, wee

Heb. 5.8.

Iob. 1.21.

2.Sam. 15.16.

Gene. 22.

Sen. de vita
boata. cap. 15.

learne what it is properlie to obey God: and that it is verie necessarie for vs. For, if Iesus Christ being the sonne, notwithstanding learned obedience, by the things which hee suffered: how much more had we neede to learne to submit our hearts and our neckes by afflictions, to the guiding of our God, as children yeelding themselves peaceable to the gouernement of their father, saying with *Iob*: The Lord hath giuen, the Lord hath taken, his name be blessed: And with *Dauid* persecuted of *Absalom*: If God say to me, thou pleasest me not, behold I am here, let him doe vnto me whatsoeuer pleaseth him: And being readie to sacrifice our owne children with our owne hands vnto God, when he shall commaunde vs, as *Abraham* did in olde time. To be short, in following God, as the old prouerbe is, in what condition or estate soeuer it shall please him to call vs. If then afflictions serue to awake vs out of sinne, to humble vs, to correct the infinit corruptions that are in vs, to pull vs from the world, to cleaue vnto God, & to draw our hearts from the earth, to lift them vp to heauen, to fashion vs in the obedience of God, to giue
vs

vs increase in patience and faith: To bee short, to make vs so much the more frequently to pray vnto God; it resteth that we conclude, that indeed they proceede from the loue of God toward vs, and of the care that he hath of our saluation, and so, that in afflicting vs, he sheweth himselfe indeed our father: as the Apostle to the *Hebrues* doth also teach vs, saying: That God chastiseth those whom he loueth and correcteth euery child whom he receiueth: If you indure (saith he) chastisement, God offereth himselfe vnto you, as vnto his children. For what child is it whom the father doth not chastise? Then, if ye be not vnder chastisement, whereof all are partakers, ye are bastards and not sonnes. Rods then are testimonies, that he accompteth vs his lawfull children, and not bastards. And nature it selfe teacheth it vs. For, if we see two children strue together, and a man coming by, taketh the one of them and beateh him, leauing the other, we will iudge by and by that this man is the father of him that he did beate, and that the other appertained not vnto him. And this is it that Saint *Peter* meaneth, saying: that iudgement be-

Heb. 12. 6.

1. Pet. 4. 17.

*Gregor. Na-
zian.*

ginneth at the house of God: shewing that they are his children and household seruants, which are afflicted in this life. The which thing a good ancient father did thinke and well expresse, calling his afflictions, bitter arrowes shot from a sweet and amiable hand. Therefore as when we see the Carpenters strike with their hatchets vpon a piece of wood to pare it, or plane it: and Masons to polish stones with the strokes of an hammer; we gather that these are stones and timber, which the master would imploy to some building: Euen so let vs conclude of our selues, that if God lift vp vpon vs the hatches and hammers of afflictions to polish vs: It is a manifest and sure testimonie, that he hath chosen vs to put in the building of his temple: and that so, we are his children both welbeloued and happie. But let vs passe to another consideration of singular comfort.

*Of the afflictions for the name of Christ, and
of their fruites.*

CAP. 10.



Rue it is that God being iust,
doth neuer afflict vs vniust-
ly, which thing we ought al-
wayes to thinke and con-
fesse, to humble our selues,
and to giue glory vnto God. Neuerthe-
lesse, God doth not alwayes take occasion
of our sinnes to punnish vs, but oftentimes
he sheweth this fauour to his children, to
dispose that the cause and title of their af-
flictions should be honorable, calling them
persecutions and sufferings for righteous-
nes sake, for the Gospel, for the Church, for
the name of our Lord Iesus Christ, and for
the loue of God. And this commeth when
we are persecuted of men, because we will
not approue iniquitie, or false doctrine, nor
defile our selues with idolatries and super-
stitions, but serue God purely and holily
according to his word. To be short, when
we will liue in the feare of God in Iesus
Christ, as *S. Paul* speaketh, who speaking

Matth. 5. 10.

Mark. 10. 29.

Col. 1. 24.

Matth. 5. 11.

Rom. 8. 35.

What are the
afflictions for
Christ.

2. Tim. 3. 12.

Phil. 1. 29.
They that suffer
for Christ
are happie.

1. By the testi-
monie of the
word of God.
Matth. 5. 10.

1. Pet. 4. 14.

of these afflictions saith : To you it is giuen
of God, not only to beleue, but also to suf-
fer for his name : wherein he sheweth, that
such afflictions are the gifts of God, pro-
ceeding from good will and loue towards
vs. And see why Iesus Christ said, Blessed
are they which are persecuted for righte-
ousnes sake : Also Blessed are you when
men shal reuile you, and persecute you, and
speake all manner of euill against you, ly-
ing of you for my sake : reioyce ye, and be
glad. Wherevnto *S. Peter* agreeth, saying :
If ye suffer wrong for the name of Iesus
Christ, ye are happie. Now, if we haue no
other foundation than the only testimonie
of Iesus Christ to assure vs, that being per-
secuted for his name, God loueth vs, and
will make vs blessed, were it not an intolle-
rable impudencie for the diuell, and an in-
credulitie inexcusable for vs, to call that in
doubt which he, who is the truth it selfe,
doth affirme ? Notwithstanding, to the end
that we may the more liuely feele this feli-
citie than when we are persecuted for his
name : let vs consider the reasons which the
holy Ghost giueth vs. First, when Iesus
Christ had said : blessed are they which suf-
fer

fer for rightcouſneſſe ſake, he addeth as a
 reaſon: For theirs is the kingdome of hea-
 uen. They that through zeale and charitie
 imploy themſelues to maintaine the inno-
 cencie and right of another, and aboue all,
 the truth of God, incurre ordinarily the ha-
 tred of the world, liſting vp it ſelfe againſt
 them, to bring them to ruine. But let them
 comfort themſelues: for what can they
 leeſe, ſeeing the kingdome of heauen is
 theirs, and cannot be taken from them? Yea
 farther, ſeeing theſe perſecutions aſſure
 them, and prepare them to come thither,
 Ieſus Chriſt addeth that we are bleſſed, and
 that we ought to ſkip for ioy when any
 iniurie is offered vs, either in word or deed,
 lying on vs for his names ſake. For your re-
 ward (ſaith he) is great in heauen. Note
 that he ſaith in heauen: for it ſhall be ſpeci-
 ally in the life to come, that we ſhall re-
 ceiue it. Yet notwithstanding, in another
 place he promiſeth recompence in this pre-
 ſent life. For marke what he ſpeaketh to his
 Apoſtles: Verely I ſay vnto you, that there
 is none that ſhall forſake houſe, or brethren,
 or ſiſters, fathers, mothers, or wife, or chil-
 dren, or lands, for the loue of me, and of the
 Goſpel,

2. For the pro-
 miſes.

1. Of the king-
 dome of hea-
 uen.

Matth. 5. 10.

Matth. 5. 12.

2. For the re-
 ward.

1. In this life.

Mark. 10. 29.

Gospel, which shall not now in this world receiue an hundred fold as much, houses, brethren, sisters, fathers, mothers, children, and lands with persecution, and in the world to come, life euermlasting. Now, the purpose of Iesus Christ is to teach vs, that when by persecution it shall happen that we shall be constrained to forsake father, mother, brothers, sisters, and lands, he will giue vnto vs, in that poore, vile and base estate, caused through persecution, more ioy, contentment and happines, than if we had recouered an hundred fathers for one, and an hundred times as much lands and possessions, as was taken from vs. And experience maketh the faithfull to feele the truth of this promise. And we should feele it much more abundantly, if the mouth of our faith were greater. But yet in this weakenes of faith, doe not we know that the wicked in their abundance are poore, and we in our pouertie are rich. Their couetousnesse is insatiable, and like vnto fire, which the more wood you put on, the greater it is. As for vs, we finde contentment and rest in the prouidence of God, which neuer forsooke those that put their trust in him.

him. In the time of *Eliab*, manie had greater store of food than the widdow of *Sarepta*, vnto whom he was sent: but she hauing this blessing of the Lord, that the oyle failed not in the cruse, nor the flowre in the barrell, she had more than the richest in the country: As he that hath a spring of rüning water in his house, may say, that he is more assured, and hath more plentie of water, than he that hath it in a Cesterne, and that all broken. Besides, this great happinesse that we feele our selues to be the children of God, that being pilgrimes in this world, the end of our voyage is to come to heauen, which also wee see open, and Iesus Christ reaching out his hands vnto vs, to gather vs into his glorie, giueth vs more contentment without comparison, in eating of bread and drinking of water, than the vnfaithfull haue in all delicates, hauing nothing in their hearts but the world and the earth; and liuing, or rather languishing in continuall feare, to be sodainly deprived of all that, wherein they set their whole felicitie.

This is it which *Dauid* noteth, saying: *Psal. 37. 16.*
A little that the righteous hath is more worth,

1. Tim. 4. 8

Rom. 8. 31.

worth, than the great abundance of the wicked. Yea, the verie ordinarie experience teacheth vs, that God provideth for our necessities both more abundantly than ever we looked for, & also by such meanes as we neuer thought, accomplishing in his children persecuted, that which *S. Paul* saith: That godlines hath the promise of this present life, and of the life to come. If then (as it is said) the contented be rich, and that it is not the abundance which giueth this contentment, but the feeling that we are the childre of a father that is almightie, which loueth vs with a loue incomprehensible, in his beloved sonne, who hath taken vpon him to make vs happie. It must needs follow, that euē in this life we recover an hundred times as much, as we haue lost through persecution. And who is he that can doubt if he carefully meditate this sentence of *S. Paul*? He that hath loued vs so much, as he gaue his owne and onely son vnto the death for vs; much more shall he giue vs all other things with him. And indeed, seeing we are the members and brethren of him, whom God hath appointed the vniuersall heire of all things: let vs not doubt but that all things are

are ours. As also the goods of the house appertaineth to the pupils, although the Tutor governe it, and giueth it them by proportion: and that which is more, he shall sometimes appoint to euerie one his diet, according to that which by the counsell of the Phisition shall be thought fit. And indeed if we seeke first the kingdome of God and his righteousness, let vs not doubt, following the promise of Iesus Christ, but that all other things shall bee added. In the meane time we must especially lift vp our vnderstanding to the reward promised in the life euerlasting. For true it is, that besides this contentment wherof we haue spoken: God (to shew that it hapneth not for lacke of power to enrich his children, that povertie and other afflictions doe often follow and accompanie the profession of the Gospel) doth oftentimes dispose, that they which haue forsaken father, mother, and their worldly goods for the name of Iesus Christ, finde afterwards many, which serue them for fathers and mothers, and obtaine after greater possessions in following the Gospell, than they had before. Alwaies this is not the purpose of Christ to haue vs to
rest

Math. 6. 33.

Col. 3. 24.

rest vpon so bare recompence, as to giue vs goods which are common to the wicked and the infidels. Saint *Paul* proposeth to the bondslaue of men, for recompence of their faithfull seruice, the inheritance of Heauen. The children then of the house of God, should doe themselves great wrong, to looke for at the hands of a Father, so mightie, so rich, and so liberall, earthly and transitorie riches, and other commodities of the flesh. He esteemeth it not agreeable to his greatnes, nor to the anguishes and trauailes of those which haue forsaken father, mother, their goods and their life for his seruice, to giue them things so vaine: to the end, that they shuld not set their minds thereon, thinking that their felicitie lay in them. The Master of a house, who keepeth his inheritance for his son, doth not thinke that he doth any thing for him, to cloth him with the liuerie of his seruants: as also when any one shall be receiued for a Prince into any countrie, he may well cast some peeces of gold or siluer amongst the people, to shew his liberalitie, but the honors & dignity are distributed among his fauourites? God will not feast our bodies with the seruice

uice of our soules. He is liberall and iust,
and therefore will recompence spirituall
conflicts with Spirituall Crownes, and ac-
cept our labours, not according to the vile-
nes of our hearts, but according to the dig-
nitie of his greatnes: seeing also, that he
crowneth not in vs, our workes, but pro-
perly his owne. Of one and the selfe same *August.*

seruice, there is one recompence of a king,
and another of a Merchant; so as when we
would content our selues with earthly
goods, God might answere with better rea-
son than (in old time) *Alexander* the great,
that it were enough in regard of vs that
should receiue it. but not in regard of him
that should giue it vs. They that know the
vanitie of worldly things, haue no conten-
tation but in heavenly things, yea, and will
say with *S. Augustine* Lord, if thou shouldst

giue me all that thou hast created in the *Manuel.*
world, that should not suffice thy seruant, *Aug. chap. 3.*

except thou gaue me thy selfe. As also he
saith in another place, All aboundance,
which is not my God, is to me scarcitie.

We must then set before vs the reward pro- 2. In the life to
mised in the eternall life wherewith (without come
all doubt) *Moses* was liuely touched in his
hart,

hart, when he refused to be called the son of *Pharaohs* daughter, choosing rather to be afflicted with the people of God, than to enjoy for a small season, the pleasures of sin, esteeming the reproch of Christ greater riches than all the treasures of *Egipt*. For (saith the Apostle) he had respect to the reward, which also he receiued, not in this present life, wherein he was afflicted vntill his death; but in heauen, whither he lifting vp his eyes, feared not the furie of the king, but held fast, as if he saw him that is inuisible. The same Apostle writing to the *Hebrews* that beleueed, sheweth verie well, that they also did vnderstand this reward. For he beareth them witnes, that they had taken ioyfully the spoyling of their goods, knowing, that they had a better riches in heauen which abideth for euer. Wherein also he confirmeth them, adding this exhortation: Then cast not off your confidence, which hath great reward. Now although, as touching our selues, we cannot comprehend what their reward shall be, yet ought we certainly to beleue it, that it is most certaine, because Iesus Christ hath promised it; and most excellent, seeing that

Saint

Heb. 10. 34.

The fruite in
the life to
come in com-
prehensible:
first, for the
greatnesse.
Rom. 8. 18.

Saint *Paul* affirmeth, that the sufferings of this present life are not worthy of the glory to come, which shall be revealed in vs. As also hee saith in another place: That our transitorie afflictions which indure but a small time, and are gone in a moment, shal bring forth in vs an eternal waight of glory maruellous excellent. And to giue some tast in wayting for the full reuelation, and enioying of it, let vs note in this last sentence of Saint *Paul*, the comparison that hee maketh of our afflictions that are swift, and passing in a moment, and the eternall waight of glory maruellous excellent, which they bring forth. For true it is, that our outward man decayeth, as hee said, meaning thereby the losse of health, of riches, honors, friendships, aliances, and other such aids and commodities of this life, and the life it selfe: but in the mean time the inward man is renewed euery day, by an happie and excellent change, in goods and honours that are spirituall, heavenly, and eternall. And indeede what is all that which we suffer and lose here for Iesus Christ, in respect of the infinit and incomprehensible good things, which we shall

.Cor. 4. 17.

M recouer

Iohn 9.

2.Sam.12.16.

Reuel.1.6.

Heb.2.12.

reouer in heauen, whereof also we haue a feeling in this present life? Are wee constrained to forsake a fleshly father? behold the heauenly father which offereth himselfe at hand, who alone properly is our father, as is said before. What lost the man borne blinde being cast out of the Synagogue, and refused of the Scribes, and Pharisees, when Iesus Christ met him and receiued him? If any spoile our worldly goods, God offereth vs the kingdome of heauen. If the earth will not beare vs, the heauens open to receiue vs. If the people of the world driue vs away, the Angels offer their presence, acknowledging vs their cōpanions in glorie: If men curse vs, those words are but wind; and God in the meane time doth blesse vs, and turneth euen the curses of our enemies into blessings, as *David* speaketh. If we be thrust out of our offices or dignities, Iesus Christ giueth vs things more excellent, making vs kings and priests to God his father: If our parents disdain vs, and will not know vs, Christ is not ashamed to auow vs, and cal vs his brethren. If we be depriued of the succession and inheritance of our parents, Christ acknowledge.

knowledgeth vs the heirs of God his father, and fellow heirs with him. Doe any make vs weepe for sorrow? Christ presenteth himselfe to wipe away our teares, and to turne our sorrowes into perfect ioy. Are we not receiued into any towne to be an inhabitant there? God giueth vs freedome in heauen, to dwell in that heauenly Ierusalem, the streets whereof are paved with fine gold, the wals are made of pretious stones, the gates are pearles, whereof the sonne of God is the temple and the sunne. Are we put to death? it is to enter into a better life, full of ioy and glory. And indeed let vs consider here the wonderfull goodnes of God. As he knoweth that we are too much tyed to goods, dignities, and other commodities of the flesh, that in steed of willingly laying vp our treasure in heauen, we lay it vp in earth: he so disposeth that we shall be persecuted for his name, and doth therein, as a good and faithfull Tutor, who taking the money of his pupill, putteth it out to profit, or buieth for him good rents with it. And hereunto tendeth that which *David* saith: Thou hast numbred my fleetings, do then put my teares in thy bottle; are they not

Psal. 56 9.

Psal. 116. 15.

2. Because of
the eternitie.

noted in thy register? This being true, how much more will he put the drops of bloud which we shed for his name into his barrel, and in his Register the reproches, the flitings, the losses of father, mother, lands and other goods, the imprisonments, the other afflictions, and aboue all, the deathes which we endure for his seruice and glorie? As also it is written, Right deare in the sight of God is the death of his Saints. And to what end serue these Registers? they shall be layd before, not onely the persecutours, to make them feelee so much the more horrible iudgement and vengeance: but especially before vs, to make vs feelee an incomprehensible increase of glorie and of ioy, in shewing vs what we haue suffered for his name, and in accepting vs before his Angels. But let vs now cōsider how afflictions are of small continuance, and passing away as in a moment, in respect of the weight of the eternall glorie which they bring. And first let vs say boldly, that our troubles are short, because our dayes are short; and that the glorie is of long continuance, because there shall be no end of it. But for the better vnderstanding of the shortnesse of our afflictions,

afflictions, we must consider according to
 the instruction of Saint *Paul*, the things in- 1. Cor. 4. 18.
 uisible, that are eternall. For in respect of
 them, we shall finde, that the visible things
 which concerne this life, are temporall, that
 is to say, during a little time. The Patriarch
Jacob being demaunded of *Pharaoh* of his
 age, he answered, that the yeares of his pil- Gene. 47. 9.
 grimage haue been few and euil. And how
 were they few, seeing he had liued 130.
 yeares? surely in comparison of 8. or. 900.
 yeares which his forefathers had liued, as
 also he addeth, that his yeares had not at-
 tained to the yeares of his fathers. How
 then are not our dayes short, not comming
 at the most but to 70. or 80. yeares, and
 that in those that haue the strongest or Psal. 90. 10.
 mightiest bodies, as the song of *Moses* im-
 porteth? God speaking of the captiuitie of
Babylon which continued 70. yeares, saith
 thus: I haue for a little while as in a mo- Esay. 54. 8.
 ment of mine indignation hid my face
 from thee. How? 70. yeares, are they a little
 time, is that but a moment of indignation?
 yea, in respect of the comforts and euer-
 lasting happines, which he would commu-
 nicate to his people: as he addeth, That he

1. Iohn 2, 18.

would haue compassion on them with euerlasting mercy. This also is the cause why *S. Iohn* calleth the time following, Christs comming in the flesh, the last houre: as if he would, diuide the continuance of the world into three or foure houres, whereof the last should be after this comming of Iesus Christ, vntill the end of the world: so this last houre should now haue continued 1587. yeares, and these 1587. yeares should not bee yet a whole houre finished. This seemeth strange to vs. But let vs set before vs two eternities of times: that which was before the foundation of the world, and that is an infinit time (if a man may cal that time) and a swallowing vp of the vnderstanding of a man: and the eternitie of time which shall be after the end of the world, and behold againe an incomprehensible infinitenes of time. Now let vs consider the continuance of the world betweene these two eternities. When it shall continue 7. 8. or 9000. yeares, this shuld not be, in respect of these 2. eternities 2. or 3. houres, no not one houre: it should be yet lesse than one graine in respect of al the sand in the world: for, as touching the sand, the number is infinit,

finis, but in eternitie there is no end. And hereunto tendeth that which Saint *Peter* saith, That before God, 1000. yeares are 1.Pet.3.8. but as one day, and a day as 1000.yeares, forasmuch as before the eternitie of God, there is no numbring of time; for there is no time at all. According vnto this, *Moses* Psal.90.4. saith, that 1000. yeares before God are as a day that is past. If then 1000. yeares are but as a day past, or an houre, 60.or 80.are but as one minute of time: so the longest continuance of our afflictions should bee but one minute; and yet there are some that accomplish not that. And when doe we begin this minute of tribulations? seeing that a great part of our life palleth before we suffer any thing for the name of Christ; and yet there is some intermission in them, if it were but in sleeping. Then, we doe now see how true it is, that Saint *Paul* saith, that our afflictions passe in a moment. And what is that which this moment of afflictions bringeth vs? An eternall waight (saith he) of glory, as we haue large- In the first chapter. lie shewed here before. And indeed there Luke 1.33. shal be no end saith the Angell, of the kingdom of Christ. And we are the house of

1. Theff. 4. 17.

Iohn 3. & 6.

2. Cor. 15. 28.

Matth. 25. 46.

Iohn 16. 22.

Jacob, ouer whom he shall raigne for etern-
 more. And Saint *Paul* saith, that being ri-
 sen againe, and ascended into heauen, we
 shall bee with Iesus Christ euerlastingly.
 For whosoever beleueth in him hath euer-
 lasting life. If God for the full measure of
 our felicitie shall be all in all, when we haue
 him in vs, who is eternall and immortall,
 we shall enioy a glorious immortalitie: as
 also Saint *Paul* saith, That he hath brought
 to light, life and immortalitie by the Gos-
 pell. To be short, Saint *Matthew* hauing
 set foorth vnto vs the last iudgement, saith,
 That the sheepe that shall be at the right
 hand of Iesus Christ, shall goe into euer-
 lasting life. Euen so, when he promiseth vs a
 perfect ioy, he addeth, that it shall neuer be
 taken from vs. Now, what comparison is
 there betweene one moment of affliction,
 and a glorie, a life, and a ioy, that shall last
 eternally and without end? Then when
 we thinke that our crosse is long and hea-
 heauie to beare, let vs set before vs the ex-
 cellencie and the eternitie of the incompre-
 hensible glorie, whereunto we ascend by it,
 wherof also we feele the earnest penny and
 beginnings in our hearts, wayting for the
 full

full feeling, and through enioying of this felicitie, when we shal be lifted vp, and put in possession of the kingdome of heauē. Now this reward is certaine and assured to all those which shall suffer for the name of Iesus Christ. Such afflictions then are scales of the loue of God towards vs, and testimonies that he taketh vs into the number of his best beloued children, and that he wil make vs indeed and euerlastingly happy.

Other fruits of the afflictions for the name of Iesus Christ.

CAP. II.



Esides those both excellent
and eternall good things,
which the sufferings for the
name of Iesus Christ doth
bring vs, there is yet the ho-
nour that he doth vs, to bring vs forth to
be witnesses of his truth. In regarde where-
of, although all they that preach the Gos-
pell are called witnesses of Iesus Christ, yet
this title of Martyr or witnesse, is after a
more particular manner, and by excellen-
cie attributed vnto such, as to maintaine
the

1. Fruit, ho-
nour to be a
Martyr of
Christ.

Acts. 22. 20.

Rere. 2. 13.

Reue. 17. 6.

Heb. 11. and
12.

Acts 5. 40.

the truth of the doctrine of the Gospell, suffer constantly persecution, and especially vnto death. So wee reade that Saint *Paule* gaue to Saint *Stephen* this title of honour, calling him the Martyr of Iesus Christ. And Saint *Iohn* maketh mention of *Antipas*, whō he calleth a faithful Martyr of Christ. And in the same booke of the Reuelation, he saith, that he saw the great whore drunke with the bloud of the Saints, and with the bloud of the Martyrs of Iesus. In like manner the Apostle to the *Hebrues*, hauing recited how many faithfull had been mocked, scourged, cut in peeces, stoned, and otherwise persecuted, he addeth, that in them we haue as it were a cloude of Martyrs or witnesses compassing vs round about, and exhorting vs to follow constantly their example. The Apostles did well vnderstand and confesse this honor, who after they had been publickely whipped for the name of Iesus Christ, they went before the councell, reioycing that they had this honor to suffer reproch of his name. And indeed when we endure persecution, to maintaine the glory, the authority, & the truth of Christ, against Antichrist and his supposts, it is as if Iesus Christ

Christ should borrow our goods, our renown, our bloud, our life, to serue for autentical scales, & most sure witnesses that cannot faile, of y right and the glory that appertaineth vnto him. And what are we poore wormes of the earth, that the eternal son of God, the King of Kings, & Lord of Lords, shall do vs this honour, to put his glory (as it were) into our hands, to be the keepers and defenders of it, against those y would spoyle him of it? And here let vs consider the incomprehensible wisdome and goodnes of God towards vs. The most perfect offend God daylie, and one only sinne, be it neuer so little to our iudgement, deserueth death, and euerlasting condemnation, then it is yet more than the losse of our goods, and the corporall life. Now in steade of exercising his iust iudgements vpon vs, he doth vs this honour, that it which wee endure (which is not the thousand part of that we haue deserued) chaungeth the nature, and in steade of beeing the punishment of sinne, God imputeth it, as a most excellent seruice for the maintenance of his glorie. But yet there is more. For what are we to suffer willingly? The loue of riches, ambition,

2. Frute, the glorie of God, declaring and

accomplishing
his power in
our infirmitie,
and shewing
his goodnesse
and the truth
of his pro-
mises : first
toward eue-
ry faithfull,

Mat. 10. 19. 20.

ambition, the pleasure of fleshly commodities, the affection toward father, mother, wife, children, and about al to this life, is so strong and vehement in vs, that in stead of renouncing the for Christ, we renounce Christ, and his kingdome to entertaine vs. And experience sheweth this too much. We are also verie impatient and dainty when there is any question of suffering, that if we should but onely snuffe a candle with our fingers we wet them with our spittle, that we might not feele the fire of that small snuffe, which yet we throw from our fingers in all hast : and how then should we abandon our bodies to the death, entring quicke into the fire to be there consumed, if God did not strengthen vs supernaturally ? How shuld we maintaine his truth against the suppost of Antichrist, if the spirit of his father the which he promised vs, did not worke mightily in vs ? Then when we see these vessels so frayle & weake, to surmount the threatnings of kings, the apprehension of fire ; the assaults of Antichrists supposts, and the temptations proceeding from father, mother, wife and children ; are not these so many testimonies of a wonderfull
and

and mightie grace and power of God,
which fortifieth them, and maketh them
victorious against Sathan, the world and
the flesh? I can do all things (saith *S. Paul*) *Phil. 4. 13.*
through Christ who strentheneth me. And *2. Cor. 12. 10.*

in another place, I reioyce (saith he) in in-
firmities, in iniuries, in necessities, in per-
secutions, in anguishes for Christ. For when
I am weak then am I strong, even through
the might and power of Christ, which
shewed it selfe, and was made perfect
through his weakenesse, as he had sayd be-
fore. So then this constancie, this faith, this
zeale, and other vertues which God com-
municateth (by his free goodnesse) to his
elect, are manifest by persecutions, which
otherwise should be hid. As in running of
the course, the agilitie or swiftnesse of the
horse is knowen, the strength of a man in
the combat, the saour of many drugges,
in rubbing or brusing of them, or casting
them into the fire, as wee see in the incense.

The starres (saith Saint *Bernard*) which *Bernar. in Can.*
appeare not by day, shine in the night,
to the vertue that is hid in prosperitie,
sheweth it selfe in aduersitie. Now, this *2. Toward the*
which wee haue sayd of the power of *body of the*
God, *Church.*

God, shewing it selfe in the infirmitie of his children to his glory is scene also in the bodie of the Church, which ordinarily is so poore, so weak, so little holpen at the hands of men, that if God did not sustaine it, it should quickelie be swallowed vp. Then when we see it so mightily assailed, by the potentates of this world, conspiring her ruine, by so many forces and sleights, and by so many heretiks, doth not God in the guiding, deliuering and preserving of it, shew that it is he himselfe, and he alone, which maintaineth and defendeth it? and that his power and wisdom is wonderfull, in preserving it against so many enemies? and that his truth is certaine, in accomplishing that which he hath promised vs, of being with his Church vntil the end of the world? and that it is he which is the stone cut without hand, which hath broken, and doth still breake the great Image, representing the Empires and Kingdomes of the worlde: Which to shew vnto vs more liuely, oftentimes he so disposeth, that leaning vpon the strength of men, shee hath been throwne downe, and being throwne downe, God hath lift her vp againe without means, and beyond

Matth. 28. 29.
Dan. 2. 34.

beyond all hope of man, that all men may know, that the preservation of the Church, is not the worke of man, but indeed the very worke of God. As also the Lord declareth to *Gedeon* this his intent, commanding *Iudg. 7. 2.*

him to abate his armie. There is too many people with thee (saith the Lord) y^e I should giue *Madian* into their hands, least peradventure *Israel* would glory in themselves against me, saying: My hand hath deliuered me: See also how it commeth to passe, that

3. Fruit, the advancement of the Church.

when the diuel thinketh quite to ouerthrow the Church by persecution, God quite contrary, hath aduanced and increased it.

S. Luke hauing recited that the high Priests and the chiefe rulers of the Temple, and the Sadduces laying hands vpon the Apostles, *Acts 4.*

put them into prison, he addeth by and by, that many of those that heard the word, beleeued, and the number was about five thousand persons. When *S. Steuen* was put to death, the Church at *Ierusalem* was quite dispersed, but by the faithful dispersed, there were as many more new Churches set vp.

Acts 8. & 11. 19.

And it is as if God tooke at the hands of his enemies, corne into his Garner to sowe, whereof should follow a godly and plenti-

full

Phil. 12. 19.

full haruest. It is a fruit that Saint *Paul* noteth in his afflictions, saying, Brethren, I would haue you to vnderstand, that the things which hapned to me, came to the aduancement of the Gospell: so as my bandes were made famous in Christ, through all the iudgement hall, and in all other places: And many of the brethren (made bold by my bandes) durst speake of the word more freely. *Iustine* in his communication with *Triphon*, writeth that the same thing hapned in his time. It may appeare (saith he) euery day, that we which belecue in Christ, cannot be astonished nor daunted of any, if they cut off our heads, if they crucified vs, if they cast vs vnto wild beasts, or into fires, or vnto any other torment; the more they torment vs, so much the more increaseth the number of the Christians, neither more nor lesse, than as men cut their Vines, to make them the more fruitfull. So the deuill is greatly beguiled. For in persecuting those which professe the Gospell, he thinketh to stop men from beleeuing in Iesus Christ, to be saued. But it falleth out quite contrary. For the poore ignorant men seeing the constancie
of

of the Martyrs: gather two points, first, that there is no hypocrisie in them, nor any fleshly passion which maketh them to follow this doctrine, which to maintaine they vtterly abandon all the commodities of the flesh, honours of the world, and life it selfe. Next, they are induced to thinke, that the doctrine for which they suffer, is of God, seeing it is by no humaine, but by verie diuine power, that they suffer constantly and willingly so many reproches, discomforts and cruelties. And so is this Sentence so famous verified: That the blood of the Martyrs is the seede of the Church. In like manner those that haue already the knowledge of the doctrine, are confirmed as well to perseuere in it, as to take courage and strength to suffer in like manner for the maintenance of it. For, seeing that God forsaketh not his seruants in the conflict, but is with them, and in them, making them victorious: we take thereof assurance, that God will also ouercome in vs all temptations, threatnings and torments: and beholding them, through death to enter into life, and by the Crosse to ascend into the kingdome of heauen, wee

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feeles our selues inflamed with desire to be their companions both in the troubles, and in the triumph of glorie. The which thing maketh vs to perseuer constantly in the truth of the doctrine, which sitteth (as it were) before our eyes this soueraigne felicitie, euen the heauens open, and Iesus Christ stretching out his hand to draw vs vp into the felloship of his ioy, and glorie incomprehensible and eternall.

Iudg. 14. 14.

The people of the world cannot vnderstand these excellent fruites of the afflictions for the name of Christ, which we haue set downe here aboue, being therein like to the Philistins the companions of *Sampson*, which could not comprehend this proposition that he made them; Out of the eater came meate, and out of the fierce came sweetnesse: But we that are taught in the schoole of Christ by his Spirit, we vnderstand and beleue that as *Sampson* hauing vanquished the Lion, found in the bodie of it honnie: so we hauing constantly ouercome all the persecutions and troubles of this life, which are like vnto fierce and cruell Lions, readie to deuour vs, we shall finde this honnie so excellent of the fruits
of

of the crosse of Christ, which shall make vs blessed for euermore. Seeing then, that the persecutions and afflictions that we suffer, serue so abundantly, and so many wayes and mannes to the glorie of God, and the edification of our neighbors, and doe also turne to so great good and honour vnto vs: let vs conclude boldly, that we being so afflicted for the name of Iesus Christ, ought to bee confirmed in the assurance that we are the members of the true church, and that God counteth vs for his welbeloued childten.

An exhortation to perseuer constantly in the truth of the Gospel, in the time of persecution, not to feare death, to keepe vs from apostacie and dissimulation: to vse the holy ministerie, to walke in the feare of God, and pray to him.

CAP. 12.



Y this that is said aboue, it appeareth that it is so far off, that we haue any matter to complaine, or be offended at our afflictions, that rather we 1. Cor. 9.

N 2 haue

To perseuer
constantly in
the doctrine of
the truth, with
constancy and
hope vnder
the crosse, for
the assurance
of the felicitie
and honour
of it.

1.Tim.6.12.

1.Cor.9.

haue iust argument to reioyce, and to comfort our selues, and indeed, behold the counsell of God, who hath ordained that such should be the way which leadeth vs to glorie. When any runne in a race, all runne, but he only beareth away the prize, which shall runne best. They then runne vncertainly, but we runne with assurance to obtaine the prize, although other runne better than we: onely let vs runne constantly vnto the end. Likewise we strue, not in doubt as those that beate the aire, but it is with the good fight of faith, assured of the victorie; and by the victorie of a crowne, not of leaues that fade in three daies, but incorruptible for euer. And we be not as they that are made or superstitious, suffering at all aduenture without knowing wherefore, we know that it is for the truth, we know that this truth appertaineth vnto vs, we know that God hath created and lightened vs, to maintaine this truth and grace of God to his glorie. How manie Martyrshath there been in old times past, that had not so much knowledge as we? If we goc backe, they shall be our Iudges: their zeale and constancie shall condemne

condemne our carelesse knowledge, and vnthankfulnesse vnto God. God hath not called vs to fight and to suffer, leauing vs wandring without a captaine: Iesus Christ himielfe is our head, Captaine and guide, bearing his crosse before vs, and crying, He that loueth me, let him follow me. Himselfe hath not refused this condition, but hath beaten and made the way, to draw and lift vp his owne into his kingdom. All the Prophets, Apostles, Martyrs, and blessed seruants and children of God are gone thither before vs. The worke it selfe of our saluation calleth vs thither, and the glorie of God requireth it. Ought we to dispute, whether wee ought to obey? Should we doubt whether we will be fashioned like his image, & weare the liuerie of the children of God? Let vs boldly enter into this straight way, at the end whereof we shall finde the gate of heauen. Let vs giue our neckes to Iesus Christ to receiue his yoke, and the honour of his order.

How many great Lords of the world trauell all their life to come to this honour, to be Knights of the Order of any Prince? And hauing attained to it, they accompt

Gal. 6. 17.

themselves happy men. And what be the ensignes of such Orders? The one shall haue a Fleece, the other a Garter: and the ensigne of the order of Christ, is prison, banishment, losse of goods, reproches, beatings, death. This is the Order that Saint *Paul* receiued, and whereof he gloried, saying, I beare in my bodie the marks of Iesus Christ. Now although that a Fleece and a Garter, are in themselves vile or base things, yet are they honourable and to be desired in the world, because Princes take them for the ensigne of their Order, acknowledging and calling them brethren that weare them. The ensigne then that Christ the king of kings hath taken for his order, shall it not be honourable? Shall we not account our selves happy to attaine vnto it? Let vs follow cheerefully this glorious troupe marching before vs with triumph: honoured with this Order of the Prince of Glorie, Iesus Christ.

Let vs suffer our selves to be guided by him who is infinitely wiser than wee, and loueth vs better than wee loue our selves. And let vs receiue this fauour of God, that so seruing his glorie, our glorie may also be aduanced.

aduaunced. Let vs not bee troubled nor shaken with feare, when we see the persecutors come to the ende of their enterprises, and the children of God afflicted.

That is to them (saith Saint *Paul*) a mani- Phil. i. 28.

fest token of destruction, and to vs of saluation. There is no greater curse (saith Saint *Augustine*) than the prosperitie and felicitie of the wicked, because it is a strong wine

to make them drunge in their iniquities, and to make a heape and treasure (as it were) of the wrath of God vpon them. It

seemeth to vs that the world goeth to confusion and disorder, when the wicked triumph, and the children of God weepe. But

on the contrarie, that is to vs a manifest token of the iust iudgement of God, as Saint

Paul saith, That we are also made worthie of the kingdome of God, for which also

2. Thess. 15.

we suffer. For it is a iust thing (saith he) with God, to render affliction to those that af-

flict vs, and to vs that are afflicted, deliuerance; then, when the Lord Iesus shall shew

himself from heauen with the Angels of his power, & with the flame of fire to do ven-

geance vpon those that did not know God, and obeyed not the Gospell of our Lord

Iesus Christ, the which shall be punished with an euerlasting punishment from the face of the Lord, and from the glorie of his power, when he shall come to be glorified in his Saints, and to be made wonderfull among all the faithfull. We are so impatient, so hot, or so foolish, that we consider nothing but the beginning of the workes of our God: but we must ioine them together, and consider the accomplishment of them, as Saint *Iames* teacheth vs. Ye haue heard the patience of *Iob*, and haue seene the end which the Lord made, and that the Lord is verie mercifull and full of pitie. He that shall set himselfe to consider in his minde how poore *Ioseph* was handled, and sold of his brethren, and how (refusing to consent to the shamefull and detestable request of his Mistres) he was cast into prison, and kept there two yeares, surely a man would take pitie on him, as on a miserable person: but let vs see the accomplishment of the worke of God: let vs consider him (by this means) exalted to the gouernement of all the kingdome of *Egypt*, and then we shall count him happie. Aboue all, if we behold Iesus Christ, mocked,

Iames. 5. 1

Gene. 37. 39.

ed scourged, crowned with thornes, crucified betweene two theeues, who would not be offended, that the Prince of glorie and Sauour of the world should so bee handled? But let vs behold him risen againe, ascended into heauen, and sitting at the right hand of God, aboue all principalities and power enioying a glorie incomprehensible, and we will admire and praise the worke of God. So if we behold his members persecuted, banished, mocked, spoyled, imprisoned, entring into the fire: what (will wee say) is this a father which handleth his children in this sorte? But if we ioyne to the crosse the glorie and the resurrection to the death: to be short, if we behold them in that estate, wherein we shall be, when Iesus Christ meeting vs in his maiestie and glorie shall lift vs vp aboue all the heauens, into the house of God his father, to liue with him euerlastingly, and that the Crosse shalbe to vs as a ladder to goe vp vpon, to the enioying of such a glorie, who is hee then among vs that should not shout out for ioy, seeing this wonderfull worke of God? Who is he that would not count himselfe happie? Who
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is he that would haue been more daintily handled? Who is he that would not be rewarded with the bountie, wisdom and loue of God towards his children? He that neuer saw a haruest, seeing the plowman taking so much paine to till the earth, to spread it with dung, and after to cast faire wheat into the field so tilled, hee would thinke that this man were mad, and that a childe were to be whipt that should doe such a thing: but seeing after, the haruest that should come of it, he would chaunge his minde, and acknowledge, that the husbandman had done an excellent worke. Now, this is the time to till, to dung, and to sow, the haruest shall follow. Let not vs change the course of the seasons: neither yet let vs separate them the one from the other, but let vs ioyne the time of the death with the day of the resurrection: and let vs assure our selues, as it is written in the Psalmes, that hauing sowed with tears, we shall reape with ioy. He that in olde time had seene poore *Lazarus* full of sores at the gate of the rich man, and the rich man at the table in all delights and pleasure, he would not haue chosen to be *Lazarus*, but the

Psal. 126. 6.

Luke 16. 19.

the rich man. But if tarrying a while, he saw the soule of *Lazarus* carryed straight, by the Angels, into heauen, and the rich mans soule go to the fire of hell, he would change his minde and would desire to be *Lazarus*.

Let vs then detest the glistering state of cursed riches, and let vs count the poore and afflicted condition of the Lazarusses of our time, wayting to be carryed vp into euerlasting glorie, happie. The wicked haue nothing in heauen, nor wee in the world. Blessed is the man (saith *David*) Psal. 94. 12.

whom the Lord instructeth by the power of his spirit, and by the doctrine of his law, to haue contentment and rest in the time of aduersitie, while the graue is digged for the vngodly, for an end of his felicitie. Yea, if we were called to suffer death for the name of Iesus Christ. What other thing is this death, but (after a long conflict) the 2. Not to feare death.

day of victorie, the birth of a blessed soule after a great trauell, the hauen desired after so furious tempests, the end of a daungerous and troublesome voyage, the healing of all wounds and sicknes, the deliuerance from all feare and terrour, the accomplishment of our sanctification, the gate of heauen,

Rom. 7. 24.

Phil. 1. 23.

Gene. 2. 17.

uen, the entrance into Paradise, the taking possession of the inheritance of the father, the day of our marriage with the Lambe, the enioying of our desires? Who is it then among vs, who feeling with Saint *Paul* the bondage of sinne, would not crie out with him: Alas wretched man that I am, who shall deliuer me from this bodie of death? And feeling the good that death bringeth vnto vs, will not also say with him, I desire to bee dissolued, and to bee with Christ. If death wherewith God threatned our first parents is a feeling of the wrath of God in the soule, and in the bodie because of sinne: We may well say that death and life her two twins vnited and knit together, vntill the separation of the soule and the bodie: and this separation, which is commonly called death, is rather the deadly stroke of death, the bodie being then exempt from paine, and the soule from vice and corruption, wayting vntill the rest of death be swallowed vp in victorie at the day of the resurrection. It is then an abuse to call life a continuall death, and to call that, death, which is the end of a thousand deaths, and the beginning of the true life.

It

It is then also against reason, that we haue horror of that which we ought to desire, and desire the continuance of that, the onely end whereof bringeth vs to eternall felicitie. And to this end Saint *Chrysostom* saith verie well, that it, which is called life and death, haue deceineable visours. Life deformed, and accompanied with many miseries and calamities, hath a faire pleasant visour which maketh it to be desired: and Death, so faire, happie, and to be desired, hath one deformed and fearefull. Let vs cut off then, saith he, these visours, and we will change our minds, when we shall finde vnder the faire visour of life, nothing but matter of heauines and displeasure, and vnder the foule and hideous visour of death, such a beaurie and felicitie, as we shall incontinently be taken with her loue. So long as we liue we haue cruell enemies, which neuer cease making warre with vs, whom we can neuer vanquish but by death. And indeed we cannot make the world to die in vs, except we die our selues. Sinne which is in vs, liueth in vs, and fighteth against vs, vntill we dying, it also die with vs. And by death alone, the deadly assaults of Sathan

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Psal. 31. 16.

Matth 13. 39.

Iohn 8. 44.

1. Pet. 5. 8.

Iob. 1. & 2.

Luke. 8. 32.

1. Sam. 2. 3.

1. Sam. 2. 6.

our chiefe enemye, die forthwith. But yet why should we feare it, which cannot come vnto vs, but by the will of him who is our heavenly father, yea and at such a time as he appointeth? as *David* said: Lord my times, that is to say, all the minutes of my life are in thy hands. There is no creature more enemye to man, nor more able to hurt than the diuell. And indeed he is called the enemye, the murtherer, and the roaring Lyon seeking whom he may deuour. But the historie of *Iob* sheweth plainly, that God holdeth him bridled, so as he can attempt nothing, nor goe either forward or backward, more then God will permit him. And this which is more, he hath not power to enter so much as into the swine, without the leaue of Christ. What is this then that we should feare men? Are not they also vnder the prouidence, power and gouernement of our God? It is God, saith *Hannah* the mother of *Samuel*, who weigheth their enterprises, so as they cannot passe one ounce of the waight ordained of God. It is hee that slayeth and maketh aliue againe: which bringeth downe to the pit, and lifteth vp againe: he maketh poore,

poore, and maketh rich: he abaseth and exalteth. To be short, It is he alone, as *David* saith, which doth whatsoeuer he will. *Psal. 115. 3.*

Now, we doubt not, but he will doe that which he hath promised vs, and we know that he hath promised vs, yea and that he hath taken vpon him to make vs happie. If then the doctrine of the prouidence of God importeth, that he hath not onely ordained in his eternall counsell the end and issue of his worke (which is his glorie, and the saluation of his elect) but also the fit meanes, according to his infinite wisdom, and requisit for the execution and accomplishment of it: let vs bee assured that there is no creature that can let or alter his will, as Saint *Paul* saith: If God be *Rom. 8. 30.*

for vs, who shall be against vs? Let vs also be assured, that whatsoeuer happen vnto vs, is the way whereby he hath ordained to lead vs to life and euerlasting glorie. Saint *Paul* speaking of Iesus Christ, saith, that all creatures are of him, stand by him, and are *Col. 1. 16.*

for him. As also he saith in another place, that of him, and by him, and for him all things are. Wherefore then doe we feare *Rom. 11. 36.*

our enemies, seeing euen this, that they are,
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Matth. 10. 28.
 Luke. 12. 24.

is by the power and will of him, who is our head and sauiour; for asmuch as they can neither enterprise, nor consult, neither yet be aliue one moment without the will of Christ? And besides this, seeing their life and being, is for him, and for his seruice, that they might be to his members, as fire to purifie them, a rod to correct them, medicines to heale them, a bridge for them to passe vpon ouer the desert of this world, in the land of Promise, ladders to helpe them to ascend into heauen, instruments to glorifie them, and as a knife that cutteth the cords by which we are held in the earth, & hindered to go vnto God, and to be where Iesus Christ our head is? Also, what threatening can the most mightie of the world threaten vs with more horrible, to make vs turne from the seruice of God, than those wherewith God threatneth all those that turne away from him? Feare not, saith Iesus Christ, those that can kill the bodie (and yet so, and when God will, and the bodie, which within a verie little after must needs die) and can doe nothing more: but feare him, who after he hath killed the bodie, hath power to throw both soule and
 body

body into euerlasting hell fire : him I say vnto you, feare indeed. In like manner, what promises can the world make vs greater, or more certaine, to draw vs vnto it, than those which our God hath made vs, to keepe vs in his seruice, and in his house, promising vs euerlasting life? Now, the church is his house, and this good God hath called you (my brethren) thither, and hath receiued you. He hath nourished you in it sometime. He hath there giuen you the seale of your adoption. He hath begun to cloth you with the liuerie of his children, and hath fashioned you like to the Image of Iesus Christ. A great part of your way is past. In this your trauaile of childhood you haue passed many torments. If the greatest torments come, the happie deliuerance approacheth. He that shall continue vnto the end, shall be saued. They that are reuolted, and doe reuolt, make yo^e tou feele in their unhappinesse, how happie you are, to be the children of God elected to eternall life. For it is vpon this election, and so, vpon the good pleasure of God, that your perseuerance doth depend. Acknowledge in it both his infinite mercy, supporting you,
O and

Mat. 14. 13.

3. To keepe
our selues
from apostacie
and dissimulation.

and pardoning you dayly so many faultes and sinnes, and also his incomprehensible goodnesse leading you, as it were by the hand, to the enioying of eternall life. Abhorre you and detest that miserable, yea cursed and vnhappie state of these Apostates, that ye may also hate and detest the ambition and the pride, the euill conscience, the dispising and abuse of the giftes of God, the loue of the world and those other vices, which threw them headlong into ruine: and on the contrarie, loue, search and follow all that which God hath ordained to nourish godlinesse, faith, charitie, humilitie in vs, and other giftes and graces which proceede from the election, and are meanes ordained by the prouidence of God, to guide vs to the happines promised to those which shall continue vnto the end. Keepe your selues hereafter from these false *Nicodemoies*, who to auoyde the Crosse, will abandon by a sacrilege intolerable) their bodies to Idolatrie, and so consequentlie to the deuill, in reseruing, as they say, their hearts vnto God. Will the most carelesse husband among them, content himselfe, if his wife, giuing ouer her
body

body to whoredome, should say vnto him, that shee keepeth neuerthelesse her heart vnto him? Ye are not your owne, saith Saint *Paul*, ye are bought with a price: Then *1. Cor. 6. 19.* glorifie God in your bodie and in your spirit; which both appertaine vnto God. Againe, Clense your selues from all filthi- *1. Cor. 7. 1.* nesse both of body and spirit, finishing your sanctification in the feare of God. Perseuer constantly in the Church, which is your mother, that you may be the heires of the father. It sufficeth not to keepe your soules *4. To vse the holy Mini-* from poyson, ye must nourish them that *sterie.* they may liue. Rather than we will suffer our bodies to die of hunger, we will sell all to get bread: and we would runne through the fire in such a case to saue it. At the least, let vs follow those that in the time of famine, forsake their countries to find food. The soule is more precious than the body. And therefore must wee labour more to *Iohn 6. 27.* haue the bread abiding vnto eternall life, than for that it perisheth. Alwayes thinke with your selues, our soules must liue, and it is to tempt God to desire to liue without foode. Therefore we must seeke foode, that we may liue.

Col. 3. 16.

Psal. 1. 2.

Acts. 17. 11.

Deut. 6.

Psal. 119.

Acts 2. 42.

1. Tim. 3. 15.

Gal. 4. 26.

Acts 11. 26.

Now, true it is, that to read and meditate the word of God in the house, and to keepe there the familie, is a holy exercise, and very profitable for the noriture of the soule. It is commaunded of God, and such as are negligent in this duetie, shew that they haue no care of the life of their soules: yet this doth not suffice. We must confesse the name of God, and call vpon him in the assemblie: wee must heare the Sermons, and communicate at the holy Sacraments: we must ioyne and keepe our selues vnited with the Church, which is the pillar and sure ground of truth, and the mother of the children of God. This onely title of mother giuen to the Church, teacheth vs, that there is no entrance into the life that lasteth euer, except we be conceiued in the wombe of this mother, that she beare vs, and bring vs forth, and giue vs sucke of her breasts: finally, except she hold and keepe vs vnder her conduct and gouernment, vntill (being vnclathed of this mortall flesh) we be made like vnto the Angels. In ancient time the faithfull were called Disciples. For the Church is also called the Schoole of Christians, wherein (according to the infirmitie that

that is in vs) we must be the Disciples of Christ all the dayes of our life. This Church is also often signified by a Temple: and the ho'y Ministerie is ordained of God to build it. Therefore whosoever despiseth it cannot bee builded in this Temple, to be there a living stone. This Church is the house of God: the faithfull his household seruants and children. Therefore whosoever doth not enter, and abide in the Church, cannot call himselfe the child or household seruant of God: The preaching of the Gospel is the ministerie of the holy Ghost, of life and of glorie: whosoever refuseth to heare it, hath not the spirit of Christ, and consequently pertaineth not vnto him, and so abideth in death and euerlasting shame.

2. Cor. 3. 6.
1. Tim. 3. 15.
Heb. 3. 6.
Ephes. 2. 19.
2. Cor. 3. 8.

Rom. 8. 9.

Psal. 84. 2.

See how ye must thinke in your selues of the benefit, vtilitie, yea and the necessitie of the holie Ministerie, to say with *Dauid*: O Lord of hosts how amiable are thy tabernacles? My soule desireth greatly, yea and longeth after the courts of the Lord. My heart and my flesh reioyce in the liuing God. Blessed are they which dwell in thy house, and prayse thee continually. Let the tast and need of this spirituall foode cause

Psal. 42. 1.

Psal. 27.

Psal. 26. 8.

those that are now depriv'd of it, to say with *David*: Like as the Hart desireth the water brookes, so longeth my soule after thee O God: My soule is a thirst for God, yea euen for the liuing God, saying: Alas when shall I come to appeare before the presence of God? When we shall be depriv'd of our countrie, wife, husband, trafficke, goods, dignities, and other things pleasant to the flesh: let all these be nothing to vs: but let vs say with *David*, I haue asked one thing of the Lord, which I will still require, that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and carefully to visit his temple. If *David*, a man excellent in faith and all vertue, a Prophet, and as an Angell amongst men, confesseth so roundly, and so often, the neede that himselfe had to be in the Temple of the Lord, feeling himselfe as it were rauished with a most feruent desire of this benefit, what ought we to feele in our selues, who are yet so ignorant, so weake, so corrupt, in the midst of so many dangers? Say then from the heart with the same *David*: O Lord I loue the habitation of thy house,

house, and the place where thine honour dwelleth: And that good God & almighty father, who hath care to nourish our bodies, yea & prouideth for the nourishment of the little birds, will without doubt heare your desire, and will prouide for the nourishment of your soules.

Moreover, (accomplishing his promise made by *Esay*, of powring out of waters *Esay 44.* vpon the drie ground) he will make you to grow as the grasse, and as the willowes by the riuer sides, for the ioy and comfort whereof, one shall say. I am the Lords, another shall call himselfe by the name of *Iacob*, another shall subscribe with his hand, I am the Lords, and shall call himselfe by the name of *Israel*. But vnderstand farther, that the Gospell whereof ye make profession, is a doctrine not to flie about in the vnderstanding, but to take seate in the heart; not in the tongue to talke onely, but in the life and holy workes. Then be ye doers of the word, and not onely hearers *Iam. 1. 22.* deceauing your selues. God hath adopted you for his children, but on this condition, that the Image of Christ may shine in you. God hath chosen, and called you to be his *1. Cor. 6. 19.*

s. To walke in the feare of God.

1. Cor. 3. 16.

Rom. 6.

Rom. 6. 18.

Rom. 8. 13.

Gal. 5. 22.

Gal. 5. 25.

1. Cor. 1. 30.

Temples, and to dwell in you by his holy spirit: Remēber ye that y^e Temple of God is holy, & that it is not lawfull to defile it, nor to put holy things to prophane vses. God hath created you for his glorie, and Christ hath redeemed you, that ye might be his: Remember then that you must be consecrated and dedicated vnto God, neither to thinke, say nor do any thing, but to his glorie. Ye are dead to sin but liuing to God by Iesus Christ: Apply not then your members to be instruments of iniquitie to sinne, but applie you vnto God, as being of dead, made aliue, and your members to be instruments of righteousness to God. Ye are made free from sin by Christ, but it is to be seruants to righteousness. Remember that which *S. Paul* saith, y^e if ye liue according to the flesh ye shall die: but if by the spirit ye mortifie the deeds of the flesh, ye shall liue: they that are of Christ, haue crucified the flesh with the concupiscences of it. If ye liue in the spirit, walke also in the spirit. As out of fire proceedeth inseperable heate and brightnes: in like manner, if we haue receiued Christ for iustification, ye must haue him also for sanctification. If we haue hope

hope to see Christ as he is, purifie your selues
as he is pure, following peace with all men,
and holinesse, without which none shall see
God. Remember what the faithfull soule
saith, I haue washed my feete, how shall I
file them againe.

1. Iohn 3. 2. 3.

Heb. 12. 14.

Can. 5. 3.

The band betweene God and vs is ho-
linesse, in as much as it appertaineth to his
glorie, that he which is holy, haue no ac-
quaintance with iniquitie and vncleannes.
Be yee then holy, for I am holy saith the
Lord. What participation is there, saith
Saint *Paul*, of righteousness with vnrighte-
ousnes? what fellowship hath light with
darkenesse? what agreement hath Christ
with *Belial*, or what parte hath the belee-
uing with the infidell? or what agreement
hath the Temple of God with Idolls? For
ye are the temple of the liuing God; where-
fore depart from amongst them, and se-
parate your selues saith the Lord, and touch
not any vncleane thing. The ende of our
regeneration is, that there may appeare in
our life, an holy melodie and consent be-
tweene the righteousness of God and our
obedience. Ye haue vnderstoode here be-
fore, that the desire of the heart to conse-
crate

1. Pet. 1. 15.

2. Cor. 6.

Ephes. 4. 20.

Col. 2. 13.

Phil. 2. 15.

Tit. 2. 11.

James. 4. 4.

crate your selues to God, is a marke of your election and adoption. But see ye that this desire may shew it selfe by the workes of godlines and charitie. If you make profession that ye know Christ: know ye according to the doctrine of Saint *Paul*, that ye haue not knowne him as yee ought, if ye mortifie not the olde man, and put on the new, walking in righteousness and true holinesse. God hath drawne you out of the power of darkenesse, and hath transported you into the kingdome of his beloued Sonne. Walke ye then as the children of light: Renounce this cursed bondage of Sathan: Shew that ye are faithfull and not traitours to Iesus Christ: be ye without reproach, and single harted: The children, I say, of God vnreproueable in the midst of this crooked and peruerse nation, Among whome yee shine as lightes in the world, which beare before you the word of life. Shew your selues to feeble the wholesome grace of God, which teacheth you to renounce all infidelitie and worldly lust, to liue soberly, iustly, and godly. Thinke in your selues, that the friendship of the world is enmitie to God. And that ye cannot be friends

friends to the world, but that ye must needs be enemies to God. Hauē no fellowship *Ephes. 5. 11.* with the vnfruitfull workes of darknes, but rather reprove them, so as your holy conuersation may serue for a prooffe and checke, to such as walke disorderly. Re- *Iob. 28. 28.* member what God said to man, The feare of the Lord is true wisdomē, and to de- *Esay. 33. 6.* part from euill, is vnderstanding. Let the fauour of God be our treasure: walke as it were, before him, as he commanded *Abraham*. Thinke that ye are not your owne, *Gene. 17. 1.* to liue for your selues according to your owne wisdomē and pleasure, but that ye appertaine vnto God, that ye might liue vnto him, and according to his wisdomē and will reuealed vnto vs in his word. That man hath much profited, who knowing that he is not his owne, hath taken away from himselfe, and his own reason, all Lordship and dominion, to resigne it to God, and to suffer himselfe quietly to be guided according to his pleasure. There is no vice more common, more pernicious, or more hard to cure, than the loue of our selues: and therefore there is no lesson more necessarie than it which Iesus Christ taught his

Math. 16. 14.

Col. 3. 12.

1. John 10.

John. 13. 35.

1. Cor. 12. 25.

Psal. 135.

his Apostles: That to be of the number of his Disciples, we must renounce our selues. Renouncing then your selues, hate ye that which is euill, and cleaue vnto that which is good, inclined by brotherly charitie to loue one another. Procure things that are good, not only before God, but also before men. If it be possible so much as in you lieth, haue peace with all men. Be we as the elect of God, holy and beloued, clad with the bowell of compassion, of kindnes, of humility, of meekenes, of long suffering, forbearing one another; and forgiuing one another, if any man haue a quarell with another, euen as Christ hath forgiuen you. Loue one another, as God hath loued you. For herein is the difference betweene the children of God, and the children of the diuell, and wherein ye may be knowne to be the true Diciples of Christ. Ye are all members of one body, let there be no diuision or partes taking among you, but feeble the afflictions of those that weepe, to weepe with them, and to comfort them, and reioyce with those that reioyce, to praise God with them. If ye be the Citizens of the City *Ierusalem*, and will haue a sure dwelling in it, walke

walke in integritie, labor to deale iustly,
speake the trueth from your harts, keepe Gal. 6. 10.
you from flandering, couetousnes, and all
other corruption. Acknowledge in al men
the image of God, whereunto you owe ho-
nor and loue: and in your brethren ac-
knowledge the renuing of this image, and
the brotherly coniunction in Christ, in do- 1. Pet. 10.
ing good to all men, loue, honour, and help,
especially those that are of the household
of faith. Yee are debtors to your neigh- 1. Pet. 8. 4.
bours of all that ye haue, or are able to doe,
to be disposers of it with condition, that James 1. 19.
ye render to God an account. Honour the
graces of God in your brethren, and couer
their infirmities by charitie: be quicke to
heare, but slow to speake, and slow to
wrath. For the wrath of man worketh not
that which is righteous in the sight of God.
Doe not desire, hope, or imagine any other
meanes to prosper by, than by the bles-
sing of God. And doe not looke, that he
should aduance by the aide of his bles-
sing, that which hee hath accursed by his
mouth. So goe forward in the amend-
ment of your liues, that this day may passe
yester day. Seale to the puritie of the doc-
trine,

1. Pet. 2. 12.

Luke. 7. 1.

2. Cor. 13. 11.

Phil. 2. 13.

6. To pray to
God.

Exod. 17. 11.

trine, with the holines of your life, that the ignorant seeing your blameles conuersation, and esteeming you by your good workes, may glorifie God, and embrace the Gospell with you, when it shall please God to call them. Haue mind of that great curse pronounced by the high iudge, against such as offended any of the verie least. Furthermore, reioyce in the Lord, in deuour to be perfect, be comforted, be of one consent, live in peace, and the God of loue and peace shall be with you. But as it is God which worketh in vs both to will, and in worke to accomplish according to his good pleasure. So aboue all things imploy your selues to pray feruently and continually. Prayer (saith *Chrysostome*) is the soule of our soules. For it also is the soule which quickneth all the actions of the children of God. It was the lifting vp of *Moses* handes to heauen, which strengthened *Iosuah* and his armie, and gaue him victorie ouer the *Amalekites*: And indeed without the grace of God, the which we obtaine by prayer, all that we doe is but vanitie. Faith is the key that openeth the coffers of the treasures of our God. Praiet

is the hand to draw it out to enrich our
selues. Praier lifteth vp our hearts from
earth to heauen; it renueth the memorie of
the promise of God to confirme vs; it assu-
reth vs against all that we can feare, it ob-
taineth all that we can desire. It giueth rest
and contentment to our soules. It keepeth
and strengthneth the feare to offend God.
It increaseth the desire to goe vnto him,
whom in praying we feele to be the spring
and head of all good things. It ingendreth
in vs a stedfast despising of the world, and
renouncing of the flesh: it representeth vn-
to vs the heauenly and euerlasting felici-
tie, that wee may aspire to the enioying of
them. There is nothing to be more desired,
than to be conuersant with him, without
whom wee cannot be happie. But he that
wil alwayes be with God, he must alwayes *Aug. in Psa. 85.*
either pray or reade. For when we pray we
talke with God: and when we reade, God
talketh with vs. The more we are exercised
in praier to God, the more we increase in
godlines: Therefore also we may not be
wearie or faint herted in praier, although
the Lord deferre to make vs feele the fruite
of our praiers. For wee haue a promise of
him

him that cannot lie, that whatsoeuer wee aske of God, in the name of Iesus Christ, it shall be giuen vs. If he deferre for sometime to make vs feele the fruit of our praiers, it is for our greater benefit. Let vs continue still and waite, knowing assuredly, that he who according to his fatherly loue and bountie, desireth our good, can (according to his infinite power) giue that which we aske of him, and according to his truth will heare vs: he also according to his wisdom knoweth the fittest time, as is before said, and the meanes most apt to make vs feele the fruit of our praiers. When we aske of God (saith Saint *Bernard*) euen those thingens that concerne this present life: our praiers are not so soone gone out of our mouth, but they are written in his booke: and we ought (saith he) to be assured, that he will either giue the thing it selfe which we haue asked, or other thinges which he knoweth to be more profitable for vs. To conclude, Praier is the most mightie and fruitfull worke of charitie seeing by it we helpe our neighbours present and absent, knowne, and vnknowne, great and little, and that both with spirituall and corporall
good

good things, drawing by our prayers the blessing of God vpon the. And in this confidence my verie deare and worshipfull Brethren, I will continue in this dutie and office of charitie, earnestly to pray to God for you, and particularlie, I will water with my prayers to God, this exhortation, which I haue directed vnto you, beseeching him with all my hart, that being comforted and strengthened thereby, in the doctrine of the truth, which ye haue receiued, ye may continue constantly in it, sealing it by the works of godlines and charitie, comforting our selues in the Lord, in that ye are his welbeloued children in Iesus Christ, and surmounting all temptations and assaults, to the end, that by the power of the holy Ghost departing Conquerours out of all conflicts, ye may attaine at the last, to the crowne of glorie, which God hath prepared to all his children, through Iesus Christ our Lord. Now the God of peace sanctifie you throughout, and preserve your whole spirit, and soule, and body blameles, vntill the coming of our Lord Iesus Christ. He that hath called you is faithfull, who also wil do it. I also beseech you (my brethren) to imploy your selues more and more in seruient and con-

1. Thes. 5. 25.

tinuall praiers, for the preſeruatiō, proſperitie, and aduancement of his Church, ſo mightily aſſailed on all ſides; and particularly to be mindeful of me in your prayers, that it may pleaſe the father of light, from whence all good giſtes do come, to continue his mercies towards me, and to guide me alwayes with his holy ſpirit, with the increaſe of his giſtes and graces, to accompliſh the reſt of my life, ſeruing faithfully and holily to his glorie, and the aduancement of the kingdome of our Lord Ieſus Chriſt. *Amen.*

Holie meditations and prayers.

CAP. 13.



Lord God almightie, all good and al wiſe, we are confounded before thy holy Maieſty, not (O Lord) for thy troubles & extreame calamities where with we are oppreſſed in theſe dayes full of tribulations, anguiſhes, and teares: but in aſmuch as we haue offended thee, and for aſmuch as our ſins, our ingratitude, and rebellions haue kindled his wrath againſt vs, and chiefly for aſmuch as the wicked and infidels, take occaſion by thy iuſt iudgements

ments and corrections to blaspheme thy holy name. Alas Lord, we yeeld our selues guiltie before thee, confessing that we are inexcusable, & vnworthie to be named thy Children: yea we are worthy of hell, and to be creatures accused for euer. For (O our good God) when we were the children of wrath, thine enemies, abandoned to al euil, thou hadst pittie vpon vs poore and abhominable sinners. Thou hast cast the eyes of thy fauour vpon vs. Thou hast giuen thy welbeloued Son Iesus Christ to the shameful & cursed death of the Crosse for vs. Thou hast giuen vs thy holy Gospell that blessed and ioyfull tidings of our saluation: Thou hast accompanied it with thy spirit to lighten vs, to draw vs vnto thee, to make vs partakers of the treasures of thy Kingdome & of eternall life. Thou hast stretched out thy hand from heauen, to the depth of hell, to pull vs backe, & to make vs thy happy children. Thou hast done according to the good pleasure of thy wil, in asmuch as thou shewest mercie on whom thou wilt shew mercie. Alas Lord, ought not we to acknowledge the day of thy visitation, and the time of saluation? Ought not we to feele the abundant riches of thy incomprehensible

grace towards vs, to loue, serue, praise and adore thee? to renounce our selues, y world and the flesh, and all that which is contrary to thy glory: yea to abhorre all that doth displease thee? to walke as the children of light, & to consecrate our selues vnto thee, to bring forth fruites worthy of thy Gospel, and be comming the children of such a Father: to be as bright lightes in this darke world, to giue light to the poore ignorant ones, to draw them with vs into the way of saluatiō. But alas, O Lord O God, we (quite contrary) hauing brought into thy church the world and the flesh, haue kept in our selues, these enemies of thy glorie, these plagues of our soules, and haue serued thē. Our infidelitie and our flesh haue made vs loue the earth more than the heauen, the world more than thy kingdome, the filthines and dust of vaine riches, more than the treasures of heauenly and eternall good things, the smoake of humane honors, more than the glorious estate to be thy children, and brethren of thy son Iesus Christ. Couetousnes the roote of all euill, hath hardened our hearts to dispise the poore ones, euen Iesus Christ in his members, we haue slandered thy holy Gospell by fraudes, deceits, and

and robbings: occupying our traffique and
dooing our affaires, as people hauing no
knowledge of thee. The aire in the cities
where thy word hath bin preached, hath bin
stinking & infected, with the whoredoms,
adulteries, and other infamous actes that
there haue bin committed. Gluttonie and
drunkenes haue made brutish those, that
for thy blessings and bounty ought to haue
praised thee. Euery man thinking only how
to profit and aduance himself in this world.
to the despising of thy holy seruice, and the
building of thy Church. The profession of
thy holy religion hath serued many, but for
the cloke of their iniquities. We haue put
our trust in the arme of flesh, and in broken
reeds seeking comfort for thy Church of
the enemies of it, in forsaking the fountaine
of liuing waters, and the almightie. Crimes,
trespasses, blasphemies and iniquities haue
bin winked at, and supported in defiling the
seate of thy iustice, without punishment:
thy threatnings & promises reiected as va-
nities, the holy ministerie of the word de-
spised, the chastisements which thou hast
exercised on our brethren neglected, with-
out thinking what our selues haue deser-
ued. We haue not felt sorrow for the afflicti-

ons of thy Children, to mourne with them, and to feare thy iudgemēts. And what shall we say more? O Lord, Our iniquities are as mountaines, our ingratitude and rebellions as y great deepe, our whole life before thee, being nothing els but a continuall sin and despising of thy holy Maiestie. If they who neuer heard speake of thy son, Iesus Christ, & that haue not knowne thy will, are iustly punished in thy wrath; what iudgement, what condemnation, what hels and curses haue we deserued, hauing so vilanously, so long, so obstinately, despised thy holy instructions, thy promises, thy thretnings, & the examples of thy iudgements, which thou hast exercised before our eyes? Also the voice of our ingratitude is ascended before thee: our iniquities haue, and doe crie vengeance against vs. These are the procurers and aduocates of thy iustice, soliciting these iudgements against vs. Our sins haue strengthened our enemies, and haue made them conquerors ouer vs. We haue sown iniquitie, and we haue reaped afflictions: as thou seest, o Lord our God, that thy children are banished, spoyled, and impouershed, that they are cruelly dealt withal, trodden vnder foote, and exposed to the slaughter

ter

rer of thine enemies. Our persecutors make a scorne of those, ouer whom thy name is called on, and they make their boast of the euill that they do: They scatter thy flocks: They throw downe the scepter of thy son Iesus Christ: They depriue thy children of the pasture of thy word. Those temples (ô Lord) those temples where not long since, thy praises did sound, in which the holy Gospel was preached, the Sacramêts purely ministred, thy name righteously called on: These temples, ô Lord, are now defiled with Idols and idolatrie, the abhominable Masse is establisht againe, false tales and lies are preached. These temples where thy people assembled in so great number to praise thee, and to behold thy louing countenance, are now filled with people blaspheming thy holy name, and treading vnder their feete the bloud and glorie of thy son Iesus Christ. This youth of Orphanes, fondlings, and others that went to schoole, being brought vp in the knowledg of thee, and nourished in thy feare, is now giuen vp to the enemies of thy truth, to be instructed in the damnable doctrine & seruice of Antichrist. O good God, our sunne is turned into darknez, the Moone into bloud, our

health into sickness, our life into death: And yet, if thou shouldest punish vs yet more rigorously, than hitherto thou hast done, and that for one stripe we should receiue an hundred: if thou shouldest transport the kingdome of thy son from vs, to the Turks, and the Iewes: If thou shouldest send such a famine of thy word, as running through the Forrest to haue some refreshing, and finding none, our soules should faint: Yea Lord, if thou shouldst throw vs downe into hell: we confesse that it were verie right, and yeeld our selues guiltie, acknowledging that we haue wel deserued it. Notwithstanding, O good God and father, there is mercy with thee, yea thy mercies are infinite to swallow vp the multitude and grievousnes of our sins. Thou art a God gracious and pitifull, slow vnto wrath, abounding in mercie and truth, keeping mercie for thousands, pardoning iniquitie, transgression and sin. Thou hast said that thou wilt not the death of a sinner, but rather that he turne and liue. Conuert vs then, O Lord, that we may be conuerted, and that we may liue before thee. We are poore sinners, we confesse it: but yet thy son Iesus Christ came into the world to saue sinners.

Behold

Behold vs then, ô Lord, not in our selues (for we are vnworthy of thy grace) but behold vs in the face of thy son Iesus Christ, and for his sake, be at one with vs, and be mercifull and fauourable vnto vs: that in the multitude of our sins, the greatnes of thy grace may shine: if thou regard our iniquities, who is he that is able to stand before thee? We haue bin vnfaithful, but thou remainest still faithfull. Thou canst not renounce thy mercie and goodnes: wee haue forsaken thee, but thou hast promised not to forsake vs. We haue forgotten thee, but thou hast said, that though a mother should forget her child, yet wouldst not thou forget vs. Thou hast made a covenāt with vs, wherein thou hast promised to pardon our sins, & to remember our iniquities no more. Thou hast promised, that though our sins were as red as scarlet, thou wouldest make them as white as wool: if they were as red as crimson, that they shuld be made as white as snow. We are heauie laden, and labour with our iniquities. But Iesus Christ hath called vs to him, and hath promised to refresh vs. Haue pitie the on vs, ô Lord, haue pitie vpon vs. Let our miseries moue the bowels of thy mercie. Forgiue vs (O our God)

God)forgiue vs for thine own sake, for the glorie of thy name, and for thy sonne Iesus Christs sake: Impute vnto vs the goodnes that is in him, that the euill that is in vs may not be imputed. Thou hast punished the iust, that thou mightest pardon the wicked: Accept thou the merites of his death and passion, for satisfaction of all that is in vs, worthy of thy wrath and indignation: and make vs to feelee the fruits of our recôciliation with thee. If thou wilt afflict our bodies, haue yet pitie of our soules. If thou wilt impouerish vs on the earth, depriue vs not yet of the riches of heauē. If thou wilt take away y bread of our bodies, yet leaue vs the spirituall bread of our soules. Though we be in reproch among our enemies, yet let not thy name be blasphemed. Though we be accursed of the world, yet let vs be blessed of thee. Though the world hate vs, yet let thy loue abide vpon vs. O Lord we are thine, forsake vs not. Thou hast said, I am the Eternall, this is my name, I wil not giue my glorie vnto Images, nor my praise vnto another. For thine owne sake then, euen for thine owne sake haue mercie vpon vs. For why shall thy name be blasphemed for our sakes? Not vnto vs Lord, not vnto vs, but vnto

vnto thy name giue glorie and honour, in shewing forth the riches of thy graces, of thy truth, and of thy might. Thou art the God of glorie, sanctifie thy name, in drawing light out of our darknes, and life out of death, making perfect by power in our infirmitie, and thy great grace in our vnworthines, to thy praile and glorie. Hear the blasphemies of thine enemies, boasting themselves in their counsels and their forces, triumphing & reioycing in our confusion: as if we were not thy people, thy children, thy church: as if we were cast off of thee: as if thou were not able to helpe or keepe vs. Neuerthelesse, thou art our creatour, and we are the worke of thy hands: Thou art our shepheard, we are thy flocke: Thou art our father, we are thy children: Thou art our God, we are thine inheritance: Thou art our Redeemer, we are the people whom thou hast bought. It is thou also (ô our God) who by thy word alone, hast created the heauen and the earth, the sea and all that is in them: it is by thee that all things liue, be, and haue their mouing: it is of thee, by thee, and for thee, that all things are. It is thou which doest whatsoeuer thou wilt: And there is neither counsell, wisdom, nor
strength

Strength against thee. Represse then, ô Lord
the rage and furie of thine enemies, breake
their forces, dissipate their counsels, confound
them in the bold enterprises which
they haue taken in hand against thee, and
thy son Iesus Christ. Maintaine the rest of
thy flocke, which thou hast kept vntill this
day. Establisth againe the Churches that
are ruined and dispersed. Suffer not the me-
morie of thy name to be abolished from
the earth: rather let thy word sound, and
thy Gospel be preached, where it hath not
yet been heard, to gather thine elect vnto
thee, and to magnifie thy name: And that
so we may see it flourish more and more, and
the kingdome of thy sonne Iesus Christ
our Lord to be aduanced for euer
more. *Amen.*

THE NECESSITIE AND BENEFITE OF AFFLICTION.

Great trouble and vexation,
the righteous shall sustaine:
By Gods determination,
whilst here they doe remaine.
Which grieuous is and irkesome both,
for flesh and blood to beare:
Because by nature we are loath,
to want our pleasure heere.
And eke because our enemye,
that auncient deadly foe,
Sathan, with cruell tyrannie,
the worker of our woe:
Doth still prouoke the wicked sort,
in sinne which doe delight:
To please themselues and make great sport,
to vexe vs with despite.
Yet doe the righteous by the crosse,
much blessed things obtaine:
Than any way can be the losse,
the dolor, or the paine.
The losse is that which in few dayes
would passe, fade and decay
Euen of it selfe: the gaine alwayes
can no man take away.
All earthly estimation
the crosse may cleane deface:
But heauenly consolation,
the soule doth then imbrace.
Afflictions worldly pleasures will
abandon out of minde:

Then

THE BENEFITE

Then is the soule more earnest still,
the ioyes of heauen to finde.
The worldly riches, goods and wealth
by troubles may depart :
The inward ioyes and sauing health,
may wholly rule the hart.
In trouble friends doe start aside,
as cloudes doe with the winde :
But Gods assistance doth abide
to cheare the troubled minde.
If we should feele these losses all
at once, by sudden change :
We may not be dismayed withall,
though it seeme very strange.
Iob lost his friends, he lost his wealth,
and comfort of his wife :
He lost his children and his health,
yea, all but wretched life.
When all was gone, the Lord about
did still with him remaine :
With mercy, kindnes and with loue
asswaging all his paine.
Teaching him by experience,
that all things fickle be
(Which subiect are to humane sence)
and yeeld all miserie.
But godlinesse within the hart,
remaineth euer sure :
In wealth and woe, it is her part,
true comfort to procure.
Affliction turn' th these worldly ioyes
to greater paine and woe :
Because the loue was link'd with toyes:
religion is not so.

OF AFFLICTIONS.

For when mans heart doth most delight
in pleasure, wealth and pride:

Religion then will take her flight,
she may not there abide.

Whereby our soules in wofull plight
continually remaine:

Yet haue not we the grace or might,
from such lustes to refraine.

In which estate most willingly,
(though tending right to hell)

We count our chiefe felicitie,
and loue therein to dwell.

Therefore the Lord which is aboue,
regarding vs below:

With mercy, pitie, grace and loue,
that alwaies from him flow,

Doth mixe with griefe these earthly things,
wherein we doe delight:

Which to our soules all sorrow brings,
or else remou'th them quite.

Then doth the holy word of God,
most comfortable seeme:

Which we (before we felt the rod)
more folly did esteeme.

The world which earst most pleasant was,
now loathsome seem'th to be.

It doth appeare (as in a glasse)
all fraught with miserie.

Then feare we hell, then flie we sin,
then seeke we heauen the more:

To vse good meanes we then begin,
which we despise before.

Then can we pray, then can we call,
to God for strength and grace:

Which

THE BENEFITE
Which things before might not at all,
with vs haue any place.
Then heare we with attentiuenes,
then read we with all care :
Then pray we with great feruentnes,
no trauaile then we spare.
Then shall we see, feele and confesse,
the state wherein we dwelt:
To be nothing but wretchednes,
though worldly ioyes we felt.
Because the soule by godlinesse,
more comfort doth receiue
In one day, than by worldlinesse,
in many we atchieue :
Then we with *Dauid* shall confesse,
that God from heauen aboue:
(By humbling vs) doth well expresse
his mercy and his loue.
For ere we felt the scourging rod,
we erde and went astray:
But now we keepe the law of God,
and waite thereon alway.
Then for Religion loue the crosse,
though it doe bring some paine:
The ioy is great, small is the losse,
but infinite is the gaine.

FINIS.

